

# A Matter Of Survival—Matter Of Existence

By W. A. Criswell  
Delivered at Evangelistic Conference  
Hattiesburg, Feb. 2, 1971

A reading of the background text is in the Revelation, chapter 12 verse 15 — "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." A matter of existence, a matter of survival. "And the serpent cast out of his mouth water as of a flood that he might

cause the woman to be carried away by the flood." A matter of survival. We face a flood time of paganism and heathenism. There are 750,000,000 more people today who do not know the name of Christ than at the turn of the century. On all of the mission fields in which we work, we baptized something like 65,000 last year. But in that same year there were more than 70,000,000 born. It doesn't take a mathematician to project that out

into the future. A newspaper reporter called me on the telephone and said, "What is this that comes to your ears? Where you are saying that unless God intervenes the Christian religion will be practically extinct in the twentieth century." Well, I said, "You have a pencil there." He said, "yes." I said, "You write it down for yourself. Somewhat over a hundred years ago, 25% of the world's population was evangelical Christians. To-

day it is less than 8%. By 1980 it will be 4%. By the year 2000 it will be less than 2%." I said, "You project it out into the twentieth century for yourself." A matter of survival. A bare existence.

In our church we have a young man selected by Spurgeon's College, our Baptist Seminary in London, and he comes and spends a year with us. Then he goes back to Great Britain to finish his education and to be a pastor in the British Isles. The young man who just recently returned is named Rodney Sawtell. He wrote us a letter after his return to Great Britain. From London he said (and I quote from his letter): "From a preacher's viewpoint I have once again to face empty pews. What a depressing sight. The other day a Baptist union committee, (the Baptist Union of Great Britain), which had collected statistics regarding our Baptist work fed them into a computer. The machine's forecast was that by the year 2000 no Baptist churches will be left in Great Britain." What a dismal prospect, and if you've been over there and attended those churches you know what the young man is speaking about.

A matter of survival. And not only do we face a veritable flood tide of paganism and heathenism, but we face an increasing worldwide governmental, nationally-stated atheism. For the first time in the history of humanity, in my lifetime and in my generation, governments are openly avowedly and pronouncedly atheistic. No Ancient Greek would make a decision without first consulting the oracle at Delphi and no Ancient Roman general would go to war without first propitiating the gods. But these bow at no altar and call upon the



Rev. Robert Wall Dr. Grady Cothen Rev. John Cheyne

## Men's Conference To Be Held Nov. 15

The annual Mississippi Baptist Men's Conference will be held at Jackson's First Baptist Church Monday afternoon and evening, Nov. 15, one day prior to the opening of the Mississippi Baptist Convention on Nov. 16.

Dr. Grady Cothen, president of New Orleans Baptist Seminary, and a native Mississippian, will be the principal speaker at the inspirational evening session, to begin in the church auditorium at 7:30 o'clock.

Rev. John Cheyne, Southern Baptist missionary to Ethiopia, will also speak.

Two items of special music will be held. A boys' choir from First Baptist Church, McComb, under direction of Mrs. Joe Pigott, will sing.

"The Trailmen," a quartet from Clarke College, Newton, will also render special music.

Congregational music will be under the direction of Bill Sellers, director of advertising and circulation for the Baptist Record.

At 5:30 p.m. the annual banquet will be held at Fellowship Hall in Parkway Baptist Church, Jackson.

The principal program personality will be Rev. Robert Wall, pastor of First (Southern) Baptist Church, Kalispell, Montana, and formerly pastor of Easthaven Baptist Church of Brookhaven.

Food, inspiration and challenge will be featured at the banquet, according to Rev. E. L. Howell, director of the Brotherhood Department of the Mississippi Baptist Convention Board.

Tickets will be \$1.50 each and can be secured at the Brotherhood Department, P. O. Box 530, Jackson, Miss.

The afternoon session, to begin at 2:30 o'clock in the chapel of the First Baptist Church, will feature a series of leadership training conferences, all led by associates in the Southern Baptist Brotherhood Commission, Memphis.

These men will be Eddie Hurt, Ben J. Connell, W. J. Isbell and Jay Chance.

The Men's Conference is related to the Convention through the Brotherhood Commission.

Assisting at the conference will be Paul Harrell, Brotherhood associate.

Baptist men from every section of the state are expected to attend.

Officers of the conference are: Joe Pigott, McComb, president; R. F. Robinson, Fulton, vice-president; Marvin Graham, Mt. Olive, secretary; Norris Edmonson, Natchez, Baptist Men's Leader, and Woody Burt, Newton, R. A. leader.

The annual banquet in the afternoon and the evening service in the First Baptist Church prove to be highlights of the year for Mississippi Baptist men. Mr. Howell said, with the host church being practically filled for each annual evening service, Mr. Howell added.

He urged men from every section of the state to be present.

The president, Mr. Pigott of McComb, will preside.

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## Lay Leader Says Urgency Of Missions Can Be Renewed



OWEN COOPER of Yazoo City, chairman of the SBC Executive Committee, speaks during a meeting of the Foreign Mission Board in Richmond, Va. (Photo by W. Robert Hart)

RICHMOND (BP) — Several ways in which Southern Baptists can boost their outreach and effectiveness in missions were suggested here by the chairman of the Southern Baptist Convention Executive Committee.

Owen Cooper, prominent Baptist Layman of Yazoo City, Miss., made his suggestions in a speech to the 67-member SBC Foreign Mission Board in its semiannual session.

Cooper declared that "the renewal of a sense of missions" is the greatest challenge before the Foreign Mission Board and the Southern Baptist Convention as a whole.

Addressing himself to how a renewed sense of missions is to be brought about, Cooper said that, first of all, a more effective system is needed for informing Southern Baptists about missions. Many, particularly laymen, are "abysmally ignorant" of mission programs, activities and accomplishments," he charged.

State Baptist papers and denominational publications reach only a fraction of the constituency, he said. Perhaps what is needed is a bimonthly mission journal with a circulation of more than 1.5 million, primarily aimed at the laity, Cooper suggested.

"One way this new journal could be published would be to cut back the publication of The Commission, Home Missions, Baptist Men's Journal and the Baptist Program to one-half of their current number of issues and use the money saved to publish 1.5 million copies of the new publication," said Cooper. The new journal could then be delivered free to churches who would distribute it to their members.

Baptist leaders have no right to expect positive response based on ignorance, misinformation or lack of information, said Cooper. "Let the people know and they will respond," he declared.

"There also must be more 'simple, undisguised, direct mission preaching from our pulpits' and 'more mission giving,'" said the Mississippi chemical Company executive.

Noting the responsibility of the laity

in mission giving, Cooper said that "the money is in the pockets of Southern Baptists. 'With renewed emphasis is, Southern Baptist laymen need to be informed, led and challenged to provide the money to carry the word of God throughout the world."

"In this connection, there is a need for local churches to provide a larger portion of Cooperative Program gifts to outside causes," he added.

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## Women Will Observe World Prayer Day

WACO, Texas (RNS)—Baptist women throughout the world will pray around the clock on Monday, Nov. 1, in observance of Baptist Women's Day of Prayer.

Prayer sessions will begin as the day dawns in Japan and Oceania just west of the International Date Line, and continue on across Asia, the Middle East, Africa, Europe, North America and out into the Pacific again as the sun races across the sky.

Mrs. R. L. Mathis, president of the Women's Department of the Baptist World Alliance, said this year's program is based on the Scripture, "Bear ye one another's burdens and so fulfill the law of Christ... for every man shall bear his own burden" (Galatians 6:2,5).

She said 100,000 copies of the program have been distributed this year to women's groups in English-speaking countries, and that "translation copies" were sent to leaders in 100 other groups for translation and distribution.

Baptist Women's Day of Prayer began in Europe in 1948, when Baptist women leaders discovered their people were torn by hatred and dissension following World War II.

## Series 18 Conferences Set By Training, S. S. Units

Eighteen special conferences for pastors, Church Training Directors and Sunday School Directors will be conducted during the next two weeks (Nov. 1-11) under the leadership of staff members of the Mississippi Church Training and Sunday School Departments.

Assisting them will be outstanding leaders from Tennessee and Louisiana and educational workers from churches within the state.

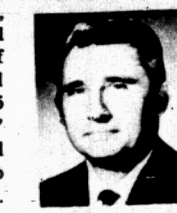
Jimmy P. Crowe of the Church Training Department of the Sunday School Board, and Dr. Charles Treadway and Chester Vaughn of the Sunday School Board will be part of the three teams of workers who will be touring the state during this two-week series of conferences.

Charles Lowry, Church Training Director of Louisiana will also serve as conference leader in the area of church training.

Mississippi educational workers who will be assisting during this week are



Crowe



Treadway

Bill Hardy of First Church, Kosciusko; David McCubbin of First Church, Meridian; Bob McKee of Broadmoor church, Jackson; Earl Sandifer of Calvary Church, Tupelo; and Farrell Blankenship of First Church, Hattiesburg.

There will be three conferences at each location, one for Sunday School Directors, one for Church Training Directors, and one for pastors and educational workers.

This conference for pastors and educational workers will be shared by two conference leaders, one representing Church Training and the other Sunday School.

Purposes of the conferences, according to Kermit S. King, Director of the Church Training Department and conference director, are to present and discuss some resources for directors and pastors in planning for an effective church training program; to present and discuss a new relationship for church leader training in connection with Sunday School teacher training; to introduce the Church Training Achievement Guide for 1971-72; to present "Upgrade" and discuss its use in the church training program.

According to Bryant Cummings, Director of the Sunday School Department, the conference for Sunday

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## State Men Speak In Montana

Rev. Elmer Howell, director of the Brotherhood for Mississippi Baptists and Claude Townsend, a layman from Florence, were among the speakers at the Montana Southern Baptist Fellowship meeting with Kirkwood Baptist Church, Bozeman, Montana, October 5-6.

President Mannon Wallace of Hamilton Baptist Church, Hamilton, Montana, presided over the meeting which began each time with a Bible Study led by Rev. Earl Hill, interim pastor of the host church.

Messengers representing twenty Montana churches were present for business that related to strengthening and developing Baptist work throughout the state.

In addition, reports were heard on the camp work being done in Montana. The family camp at Hungry Horse, Montana, registered 306 people "this past summer. It is principally a Bible camp.

The annual sermon was preached by Cecil Osborne of Emmanuel Baptist Church, Billings, Montana.

Officers for the coming year are: President, John Thomas of Trinity Church, Billings; vice-president, Roger Hill of First Baptist, Three Forks; treasurer, Mrs. Roger Hill; secretary-clerk, Johnny Norwood of Central Baptist, Lewistown.

Mr. Howell spoke to the group on the present and future aspects of the relationship of Mississippi Baptists to the Southern Baptists of Montana. There was a question and answer period following his message.

Field spoke to the group on Wednesday of the meeting. The meeting in 1972 will be at Calvary Baptist Church, Glasgow, Lamar Skelton, pastor.

## New, Independent Conservative Seminary Opens In '72

A new, independent, conservative seminary will open in August, 1972. It will be known as "The School of the Prophets."

The school will be located in Ruston, Louisiana.

Its founder and first president will be Dr. Gray Allison, widely known Southern Baptist evangelist, and former professor at New Orleans Baptist Theological Seminary.

The school will be "through and through conservative in its theological stance," according to Dr. Allison. News of the plans for opening of the institution was released in a letter which was mailed by Allison, a Southern Baptist pastor a few days ago.

This will be an institution where "every professor believes in the verbal inspiration of the Bible," according to the letter.

At the same time, every professor in the theological field will hold an earned doctorate.

In the letter, which already has been received by local pastors, Dr. Allison says,

"I am a Southern Baptist, by conviction and choice. I thank God for the privilege of being a Southern Baptist preacher."

"For some years, however, I have sensed a special need in our Convention life. We have six seminaries supported by Southern Baptist endeavors. I have counseled with many college and university students in the past seventeen years and have said to each one: 'You can get a good theological education in any of our six seminaries. I still believe this.'"

"However, I have a deep-seated feeling that there is a need for another seminary which is through and through conservative in its theological stance, where every professor believes in the verbal inspiration of the Bible."

"I would like for the young men surrendering in our churches for the ministry of Jesus Christ to have the option of attending this school. If they choose to go to another school, that would be their privilege. I believe our primary task is evangelism at home and abroad, and that our young preachers should be required to take more hours in the field of evangelism and missions than are required in most schools."

"Because there seems to be such a great need, I propose to begin such a school."

"I pledge to you several things as we begin:

(1) Every professor will be a soul-winner.

- (3) Every professor in the theological field (Theology, Bible, Church History, Evangelism, etc.) will hold an earned doctorate.
- (3) Every professor will be conservative in his theology, and will be able to be the verbally inspired Word of God, and so teaching.
- (4) Every professor will be an

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## Anonymous \$500,000 Gift Goes To Radio-TV Agency

FORT WORTH (BP) — A \$500,000 gift has been promised to the Southern Baptist Radio-Television Commission by an anonymous donor, provided the agency can raise a matching \$500,000 within two years.

The gift was announced to the 36 members of the Radio-TV Commission during their annual meeting here by Paul M. Stevens, executive director of the commission.

The donor asked to remain anonymous, Stevens said.

Committees already are being formed to conduct the fund-raising campaign to raise the matching half-million dollars, Stevens told the commission members.

Permission to conduct the fund campaign, however, must be given to the commission by the Southern Baptist Executive Committee, which meets next in February, 1972.

Current procedures limit the commission to soliciting funds only from persons who write in response to programs produced by the commission.

Stevens told the commission the \$500,000 goal is to be part of a larger two-year campaign, but that target amount and other particulars would not be announced until after the February meeting of the SBC Executive Committee.

Other than the requirement of a matching amount of money, the contributor stipulated only that the gift should be used "for program production and maintenance," Stevens said.

The commission currently produces 28 weekly radio and television programs in a variety of formats aimed at different audiences.

In addition, it produces several "special" programs each year in cooperation with three commercial networks (Continued On Page 2)



Nixons Join In Graham Tribute

CHARLOTTE, N.C. — President Nixon congratulates evangelist Billy Graham (right) at a special tribute to Mr. Graham in his hometown, Charlotte, N.C. Mrs. Nixon (left) and Mrs. Graham (second left) join in the tribute. Behind Mrs. Graham is Treasury Secretary John Connally. The President had just unveiled a three foot by four foot bronze marker with a likeness of the evangelist which will be placed on the site of his birthplace in Charlotte.

The marker includes an inscription signed by the President which reads: "Billy Graham is one of the giants of our time. Truly a man of God. The force of his spirit has ennobled millions in this and other lands. I salute him with deep affection and profound respect." More than 12,000 attended the tribute at Charlotte Coliseum and thousands more lined the route of a motorcade through downtown Charlotte.



# Florida Laymen's Committee Urges Salary Increases For Pastors

JACKSONVILLE, Fla. (BP) — A study of pastors' salaries by a special laymen's committee of the Florida Baptist Convention has disclosed that the average Baptist pastor's salary in Florida is about the same as that of a beginning high school teacher, and his total compensation including fringe benefits is less than an electrician's salary.

"We are in trouble... deep, serious trouble," said the committee, in a booklet published here which details results of the study.

After showing trends in pastors' salaries, the committee recommended minimum salary and fringe benefit compensations for churches on the basis of five membership categories.

Outlining results of a survey of 451 Southern Baptist churches in the five membership categories, the survey disclosed that the average salary for the 451 churches, regardless of size, was \$7,219, slightly more than a beginning high school teacher's salary, but about \$3,400 less than a high school teacher with a master's degree and 15 years experience.

Average total compensation, including such fringe benefits as automobile allowance, house allowance, insurance, retirement, utilities and convention expenses, was tabulated at \$10,717, about \$50 less than an average electrician's yearly salary.

A chart in the booklet which shows comparative salaries for other Floridians listed average salaries for various professional and skilled groups as follows: physicians, \$51,500; attorneys (10 years experience), \$34,385; engineers, \$24,385; college professors, \$23,500; accountants, \$19,500; plumbers, \$12,500; electricians, \$10,769; carpenters, \$5,080; high school teachers, beginning, \$6,800.

The study showed that the personal income of the average Floridian rose an average of 12.9 per cent in each of the last 12 years, compared to an increase of only 4.5 per cent annually for Baptist pastors, an increase less than the rate of inflation. "Already substantially behind his peers, the average pastor thus dropped eight to 10 per cent further in arrears every year," the committee said.

The study cited two reasons for failure of pastors' salaries to keep pace with society: (1) because Baptist congregations have not been realistic about pastors' salaries, and (2) because most churches establish salaries by comparing compensation among various churches rather than a part of the community.

Acknowledging tax benefits for the pastor derived from housing allowance and other fringe benefits, the committee pointed out, nevertheless, that many churches calculate a parsonage as a benefit without considering the fact that the minister has no opportunity to build equity in a home or the future. The survey disclosed that many ministers would prefer arrangements whereby they might buy their own homes.

The committee further indicated that the average pastor's annual expense for automobile was \$1,697, while the average allowance was only \$858. Noting that most pastors work on the philosophy that "the Lord will provide," the committee observed that "few pastors or church staff members actively seek pay adjustments. They rely on the sense of fairness of the Christian employers." Then the committee asked: "Are we worthy of that trust?"

Some startling statistics were disclosed in the survey.

There are at least 43 retired Florida Baptist pastors now on welfare, the committee reported.

The average retirement income among 206 Florida pastors surveyed was only \$1,038, or \$86.55 per month. Among 109 other retired church staff men and women, the average retirement income was only \$37.69 per month.

Noting that pastors' salaries are inadequate, the committee pointed out that the salary situation for associate ministers, ministers of education and music, youth workers and other church staff members is even worse.

"Within the church, the minister's salary is the top," said the committee. "What then of the remainder of the staff? Their compensation is regulated below that of the pastor." The study warned that many Florida Baptist churches are beginning a compensation schedule "with a faulty foundation," and thus "will build a faulty house."

The committee further forewarned that "our churches, like those of other denominations, are finding their servants and potential servants of tomorrow tempted by opportunities in other greener pastures."

Churches must act now to prevent further loss of valued servants from the ministry for economic reasons; or the continuing embarrassment of its servants," the committee cautioned.

In a section reporting the average salary and fringe benefit compensations for churches of varying sizes, the committee recommended minimum salary and benefits for each size category.

For churches with one to 250 members, the average pastor's salary was \$4,887. Only about half of the 115 churches surveyed in this category pay auto expenses or housing allowances. The committee calculated that their average net compensation due to unpaid expenses was about \$4,000.

In the category of churches with 251 to 500 members, the average salary among 137 churches was \$6,446. The average total compensation including fringe benefits was \$10,850.

Among 123 churches with 500 to 1,000 members, the average salary was reported as \$7,981. Total compensation averaged \$12,786.

Of the 60 churches surveyed with 1,001 to 2,000 members, the average pastor's salary was listed as \$10,131, and the average total compensation was \$16,297.

Among 16 churches with more than 2,001 members, the average salary was reported as \$13,853, and the average total compensation was \$21,025.

In its recommendations, the committee proposed a minimum salary plus fringe benefit compensations, pointing out that the salaries according to Baptist polity were not binding on any church. The committee said it felt the churches "would appreciate guidelines based upon the investigations (it had made)."

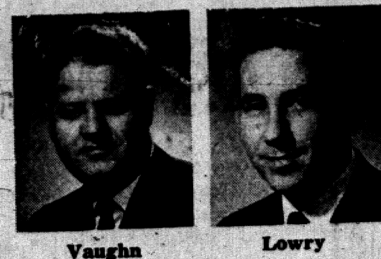
For churches with less than 250 members, the committee recommended a base salary of \$5,200 plus \$4,650 in other benefits for a total compensation of \$9,850.

For churches with 251-500 members, the committee recommended a base salary of \$7,800 plus \$6,400 in other benefits for total compensation of \$14,000.

Among churches with 1,001 to 2,000 members, the recommended base salary was \$12,000 plus \$9,500 in other benefits for a total of \$21,500. For churches with more than 2,000 members, the recommended base was \$18,000 plus \$12,900 in other benefits for a total of \$30,900.

No recommendations were made and no statistics were reported on other church staff members besides pastors, since the data was not sufficient to provide a meaningful sampling, the committee said.

The committee concluded with the suggestion that salaries for such positions should be comparable with others in the community, and should be developed by using business standards, including the business principle that a person exercising supervision should have a salary differential of at least 15 per cent above the next lower level in the organizational chart.



Vaughn

Lowry

## Series 18 Conferences

(Continued From Page 1)

School Directors will center around the duties of the Director and the relationship of the pastor to the Bible teaching program.

The conferences will be held from 7:00-9:15 p. m.

The schedule follows:

Moss Point, First	Nov. 1
Leland, First	Nov. 1
Corinth, Oakland	Nov. 1
Gulfport, Grace Mem.	Nov. 2
Clarksdale, Riverside	Nov. 2
Tupelo, East Heights	Nov. 2
Hattiesburg, Carey College	Nov. 4
Laurel, West Laurel	Nov. 4
Oxford, First	Nov. 4
Senatobia, First	Nov. 8
McComb, East McComb	Nov. 8
Jackson, Alta Woods	Nov. 8
Meridian, 15th Ave.	Nov. 9
Natchez, Parkway	Nov. 9
Kosciusko, First	Nov. 9
Starkville, First	Nov. 11
Vicksburg, Bomar Ave.	Nov. 11
Winona, First	Nov. 11

## '71 MC Homecoming Planned For Nov. 6

Committees have been appointed and work is underway on the 1971 Homecoming at Mississippi College scheduled for Saturday, Nov. 6.

Janice Wells of Memphis, Tenn. and Tommy Avenmarg of Jackson, named Homecoming co-chairmen for the Student Body Association, have been working with Dr. F. D. Hewitt, director of public relations and alumni affairs, in planning the day-long event.

Ballotting for the Homecoming queen, plus the various class maids and maid-of-honor, is currently underway and results will be announced soon.

A parade through downtown, Jackson, plus alumni meetings, a talent review, class reunions, the naming of "Alumnus of the Year," and presentation of the Homecoming court are all on tap for the day.

The week-end activities will actually get underway on Friday, Nov. 5, as the various classes and organizations begin erecting displays in the campus quadrangle as preparation for Saturday judging.

In addition to the traditional class reunions, several other organizations are planning get-togethers for their former members. The Kissimmee, Lakeland, and Hainesville Social Clubs are all planning activities ranging from an ice-cream social to a luncheon. The home economics department is also making plans to fete its alumni.

The Homecoming football game will feature the 36th meeting between the Choctaws and Samford University of Birmingham, Ala.

man Press book, "The Four Seasons Party and Banquet Book."

"Actually, I have been working with senior adults since 1968, only now it is my primary job," Miss Carlson said.

"My job is not just doing things for senior adults. It is to challenge them to use their gifts. Also, I am to train senior adults as well as other age groups in skills of working with the aging."

This summer in a meeting of the Southern Baptist Association of Executives of Homes for the Aging, it was felt "more time and support should be given to the aging in all aspects of work in Southern Baptist life."

"Senior adults are not a different breed. They just have lived a little longer. Almost anything that can be said of them can be said of any other age group," Miss Carlson pointed out. "Senior adults are not problems. They are people. And as people they deserve an opportunity to have all their power harnessed for use for the glory of God."

Because many senior adults are in a time of leisure, they can be leisure innovators. Their skills, hobbies and avocations can be utilized in the church's ministry.

Service performed by senior adults in Southern Baptist churches includes almost any area that other age groups serve within the church.

In the United States today, more than 20 million persons are 65 years of age or older. This means that one out of every 10 persons in our total population is a senior adult.

Senior adult power! Southern Baptists can count on it as they continue to reach people for Jesus Christ.



Nine FMB Field Representatives Get Together For First Time

Coming together for the first time, all nine of the Foreign Mission Board's missionary field representatives gathered in Richmond, Va., for a week of conferences with board administrators. Here they meet with Winston Crawley, director of the board's overseas division. Field representatives, all missionaries, have special liaison duties between the Foreign Mission Board and its missionaries in a given area. Left to right are William W. Marshall, who makes his headquarters in Nicosia, Cyprus; Donald R. Kammerdiener, Buenos Aires,

Argentina; A. Clark Scanlon, Guatemala City; John E. Mills, Accra, Ghana; Davis L. Saunders, Nairobi, Kenya; Horace Victor Davis, Rio de Janeiro, Brazil; J. Bryan Brasington, Lima, Peru; John A. Moore, Thalwil, Switzerland; and William W. Graves, assigned to the Caribbean, now furloughing in Richmond. Crawley (extreme right) said the field representatives were "sharing concerns across area lines about missionaries and their work" in order to minister to their needs more effectively. —(Photo by W. Robert Hart)

## Anonymous \$500,000 Gift Goes To Radio-TV Agency

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—ABC, NBC and CBS.

Members Hear Reports

Members of the Commission heard reports on use of programs produced by the commission showing major progress in almost every area of the agency's work.

The total number of commission-produced broadcasts aired during the agency's fiscal year ending September 30 reached a record high of 186,316, according to the report presented by Paul M. Stevens, executive director.

The number of weekly broadcasts stood at 2,940, also a year-end high.

A new mark of 600 was reached in number of stations carrying a single commission program. The program is "Powerline," a weekly, half-hour, rock-

music show aimed at the teenage radio audience.

A total of 2,175 stations were carrying at least one of the commission's 28 weekly productions at year-end, the report showed. The figure included 1,971 domestic stations, about one-fourth of the radio and one-third of the TV stations in the country.

Audience response to the four major radio programs also increased significantly, according to the report.

"Country Crossroads," whose host

is Bill Mack, Fort Worth WBAP Radio personality, led in radio response with 30,131 letters, triple the number received during the previous year. Only two years old, the show is now on 380 stations.

"Powerline" response also tripled. "Baptist Hour" letters doubled and there was an increase of 2,000 in letters to "MasterControl," second most popular program with 560 stations.

In direct-mail follow-up with those who wrote letters responding to the

programs, the commission received from 30 to 50 signed commitments to Christ from persons in the listening and viewing audience each month, the report indicated.

Commercial stations devoted more than \$5,070,000 worth of time during the 12-month period to the airing of commission productions, which are offered for public service broadcast.

Stevens pointed out that this figure does not take into account the value of more than 19 half-hours of commission-produced programming carried by the three major networks.

The 36 commission members, equivalent to a board of directors for the agency, represent the geographic areas in which Southern Baptists are

## New Independent Seminary

(Continued From Page 1)

the establishment of the new institution.

Listing them he named,

(1) Prayer—This above all!

(2) Money

(3) Students. If you are interested or have young people in your church we are interested in attending our school, please fill out and return the enclosed form and you will receive our bulletin."

(4) Every professor will be available for counseling with students.

(5) Academic standards will be maintained at the highest level, but no outside agency will be allowed to dictate requirements, etc.

(6) Students will not only be taught evangelism and missions but will be required to do them.

(7) Financial support will be sought from churches and individual church members.

Dr. Joseph E. Pettus, an old friend and helper in rebuilding the church, gave a chalk talk assisted by his daughter, Judy, who gave her testimony in song, accompanied by Mary Jo Brooks, church organist.

A talk by Col. William Patterson concerned Christ's work in several countries which Patterson has visited. Rev. Troy B. Land, pastor, made the closing remarks.

He stated that he told these leaders that "we desire to have friendly relations with all, and to try to meet what we believe is a genuine need in our Convention life."

In the letter Dr. Allison stated that three things were needed to help in

and Old and New Testament studies on Feb. 14-16. Cross is professor of Hebrew and other Oriental languages at Harvard.

Union Theological Seminary Professor Edmund A. Stemle will speak on preaching, March 7-10, and Allen J. Moore of Claremont School of Theology in California will speak on "Life Style Education," March 14-15. Stemle is Brown Professor of Homiletics at Union; Moore is professor of religion and personality and education at Claremont.

Two major lectures in the year's series have already been presented. W. O. Thomason, director of the Bookstore Division of the Baptist Sunday School Board, Nashville, delivered the Gheens lectures on the subject, "Toward a Recovery of the Essence of Religious Education. Elaine Brown, founder and director of "Singing City" of Philadelphia, presented a series of lectures in connection with the 11th annual Church Music Institute at the seminary.

## Adelle Carlson Advocates Senior Adult Power

"Involving senior adults in church activities can give them new status, a new purpose in living and can harness tremendous power for Christian service."

"Senior adults are a significant force in the life of the churches of the Southern Baptist Convention," according to Adelle Carlson, consultant, adult section, church training department.

They made up 8.5 per cent of the total Sunday School enrollment, according to 1970 church letters.

Senior adults can pay their way. If all of the 1,422,988 Southern Baptist senior adults gave just one dollar per month for a year, they would give more than \$17 million. This compares with more than \$16 million given to the 1970 Lottie Moon offering by all Southern Baptists of all ages.

In terms of manpower hours, if every senior adult gave just one hour to the church in service to others, 741 years of discretionary time would be given by all of them in that one hour. These years would be made up

of twenty day months with eight hour days.

Miss Carlson came into her new position with the Sunday School Board from the church recreation department.

A native of Alabama, she is a graduate of Tift College, Forsyth, Ga. Miss Carlson also earned a master of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth.

She has written a pamphlet, "Senior Adult Recreation" and a Broad-



ADVOCATES SENIOR ADULT POWER—Southern Baptists are attempting to meet the needs of senior adults through the work of the church training department of the Southern Baptist Sunday School Board. Miss Carlson (right), who has been working with senior adults for more than 15 years, has assumed the position of consultant, adult section, church training department.

## Guest Lecturers Slated At Southern

LOUISVILLE (BP)—Seven special lecturers, including specialists in biblical studies, Christian ethics, religious education and church music, have been scheduled to speak at Southern Baptist Theological Seminary during the 1971-72 academic year.

A series of lectures on "Ethical Dimensions of the Ecological Dilemma" have been scheduled Nov. 2-5 by Henlee Barnett, the seminary's senior ethics professor currently on sabbatical in Florida studying the relationship of ecology and theology.

A member of the President's Commission on Obscenity and Pornography, G. William Jones, associate professor of film arts at Southern Methodist University, Dallas, will give lectures and hold forums Nov. 18-19 on "The Film in Religion."

Harvard University Professor Frank M. Cross will speak on developments in archaeology, the Dead Sea Scrolls



# FMB'S "Missions Hot Line" Gives Instant Information



The latest news and prayer information about Southern Baptists' foreign mission ministries will be as close as the nearest telephone when a "Missions Hot Line" is in service from Nov. 1 to Dec. 31.

"Missions Hot Line" is a 24-hour information service reached by direct dialing (Area Code 703) 358-7975. The cost of the service is the regular station-to-station rate from any locality to Richmond, Va.

The hot line's three minute message will be updated twice weekly, Tuesday and Friday afternoons.

"Instant, accurate and current information excites Southern Baptists to personal involvement in mission support," said Samuel A. DeBord, director of promotion for the Foreign Mission Board, with headquarters in Richmond.

"It is hoped that use of instant communications will contribute to knowledge and awareness of continuing foreign missions programs around the world," DeBord continued.

Uses of "Missions Hot Line" are varied: A Sunday or Wednesday night congregation could hear the telephone message through a "live" hookup with the public address system. A recording could be made from the call and played back later for a church service or group meeting.

The telephone hot line might be used to emphasize the 1971 Week of Prayer for Foreign Missions, Nov. 28-Dec. 5, and the Lottie Moon Christmas Offering.

Also, the hot line can relate many Southern Baptist churches to Foreign Missions Day in Sunday Schools on Dec. 5, with the telephone recording as a special feature for a whole Sunday School, a department or class.

The hot line may also be used for personal devotions for family prayer times.

Messages will include prayer requests, personnel needs, reports of the Lottie Moon offering, film and literature availability, and current overseas news and features.

"News of critical needs and unusual opportunities for Christian Witness around the world are as near as a telephone," DeBord said.

## Free Quarterlies Offered By Church Training Department

This week every pastor in our state should receive an offer of free literature from our state Church Training Department. Any church that will organize a new group of adults to

study Baptist Adults, the new Adult Training Union quarterly, will receive twelve quarterlies free for October, November, and December.

The offer which every pastor should receive by mail this week contains a reply card. All any church need do is plan for a new group of adults in Church Training, fill in the card, and return it to the State Church Training Department. The only restriction on this offer is that the adults who comprise the new training group must be persons who are not presently enrolled in Church Training, with the exception of one or two persons to serve as leaders.

## Religious Educators To Meet Nov. 16 During Convention

All church staff members are invited to the annual luncheon meeting November 16 at Broadmoor Church, Jackson at 12:30. This is a fellowship time enjoyed each year during the convention.

Plans for the annual meeting of The Religious Education Association February 24-26, 1972, will be announced at the luncheon.

Reservations must be made by November 12 by writing Miss Ethel McKeithen, Temple Baptist Church, Hattiesburg, Mississippi 39401.

Baptist Adults has been so well received across our convention that the demand for it has required several reprintings of the first quarter's edition. The conservative, non-controversial, doctrinal, biblically-oriented material in this quarterly is sparking new interest and increased attendance among adults in Church Training.

The staff of our state Church Training Department feels the quarterly will bring such a favorable response in our churches, that the department is willing to offer a supply of quarterlies for October, November and December free to any church that will enlist a group of adults to study it.

This offer is good to any church, regardless of the number of Adult training groups it may already have. The only requirement is that the group for which the free literature is requested be made up of persons not already enrolled in Church Training.

## Ida Paterson Storm Dies

Mrs. Harold (Ida Paterson) Storm, former missionary to China, died Oct. 17 in Port Charlotte, Fla. She was 70. A funeral service was to be held in Port Charlotte Oct. 20.

She is survived by her husband, a former missionary to Saudi Arabia under the Reformed Church in America.

## Seminary Plans Missions Fair; WMUERS Invited

A Missions Fair will be a special feature of Missionary Day, Thursday, November 4, at New Orleans Seminary. There will be booths representing seven countries, with a missionary dressed in the costume of the country in charge of each booth. Artifacts from the countries will be on display and music from the nations will be featured. Also present will be international students from several countries.

The Missions Fair, coordinated by Dr. Helen Falls, professor of missions, will be held in the cafeteria from 9:00 to 12:30 p.m. and will be served.

Immediately following the Missions Fair, Dr. Paul James, executive secretary-treasurer of the Baptist Convention of New York, will speak in Leavell Chapel.

The public is invited to be a part of Missionary Day. WMU groups, especially, will want to take advantage of this opportunity to learn first-hand about our mission work, both in the United States and abroad.



## Huge Rally Attacks Pornography

LONDON—A huge crowd estimated at over 40,000 fills London's Trafalgar Square (top) to take part in a Nationwide Festival of Light. The festival—designed to support love, purity and family life and denounce pornography and moral pollution—brought tens of thousands of "believing Christians" from all parts of Britain to London.

After the Trafalgar Square rally the participants—including a group of young men carrying a cross (bottom)—marched to Hyde Park for an even larger rally. In addition to the London activities, church services were held throughout the country during the festival and beacons were lighted on more than 250 hilltops.—(RNS PHOTO)

## Lay Leader Speaks Of The Urgency Of Missions

Cooper pointed out that "in the average Southern Baptist church, for each undesignated dollar put in the offering plate, 99 cents stays in the local church or association. Nine cents is sent to the state Baptist headquarters where six cents is retained, leaving three cents for the support of the convention's two mission boards, its six seminaries and 11 other organizations.

Put another way, Cooper said, a member of "the average church" who wants to give one dollar to foreign missions through the cooperative program must put \$66 in the offering plate.

Of this amount, \$60 stays at the local level; \$4 in the state convention; and \$2 goes for denominational causes, with foreign missions accounting for \$1.

Cooper praised Southern Baptist women for their promotion of special offerings, particularly the Lottie Moon Christmas Offering, but he cautioned that "far too many men still think the special offerings are of the ladies, for the ladies and by the ladies."

"Somehow we must get Southern Baptists to recognize that the Lottie Moon Christmas Offering is of the church, for the church and by the church," he said.

Southern Baptist laymen "are largely an untapped reservoir of resources, service and support," Cooper continued. "They need to be used, and many want to be used. Here lies our greatest opportunity for mission support and advancement."

Cooper is president of the Pan American Union of Baptist Men, an organization involving Baptist laymen in North, Central and South America.

More person-to-person relationships will help renew a sense of missions, Cooper continued. He told the board

members that he personally has established correspondence with five foreign missionaries whose birthdays are the same as his; a practice he finds to be "most rewarding."

Another successful avenue of personal involvement in missions by laymen is along vocational lines, Cooper pointed out. For example, physicians, dentists and farmers are directly assisting missionaries on the field.

The utilization of young and retired people for mission work is also largely an untapped possibility for Southern Baptists, said Cooper.

About 88,000 Southern Baptists reach the age of 65 every year, Cooper continued, and "it would be reasonable to assume that one-half of one percent of this number, or 440 persons each year could be enlisted for mission work." These mature people may be available for the asking, he added.

Think of the great potential, should the retirement age in the United States be lowered to 60 or younger, said Cooper. This great reservoir of people, who in retirement could live as cheaply on some mission fields as at home, might be available for periods of two to five years.

"Perhaps we have not because we ask not," Cooper told the board members.

## To Work In Ecuador

At the request of Missionary James Gilbert, Rev. and Mrs. Bob Leavell will spend the month of November working with him in Ecuador. They will leave the second of November and return before the first Sunday in December. They will be in revivals, and organizational work, as well as touring all the work in Ecuador.

Rev. Bob Leavell is pastor of the Swiftwater Church near Greenville.

## Facts To Consider

# Some Mississippi Families Facing Wet - Dry Elections Nov. 2

By J. Clark Hensley, Executive Director, Christian Action Commission

In a number of scattered counties, local option elections are being held on November 2 on legalizing both liquor and beer sales. As of June 30, 1970, thirty-eight counties and four judicial districts permitted liquor sales, while forty counties and four judicial districts prohibited legal sales. On beer, as of February 15, 1971, thirty-eight counties and eight cities permitted beer sales.

Only the liquor and beer dealers profit from the sale of liquor and beer—everyone else pays.

Our 1968 study revealed that it costs Mississippians \$9.40 for each \$1.00 in tax revenue from beer and liquor. Much is made of "revenue" by the proponents for legal liquor and beer sales, but they fail to mention all the increased costs to the tax-payers resulting from increased liquor and beer consumption. These costs are reflected in law enforcement, alcohol-related accidents, industrial absenteeism, alcohol-related welfare, alcohol-related crime, diverting of dollars from necessary goods and services and the treatment of alcoholics. A recent study made in Memphis reveals that for each dollar in revenue from the sale of alcoholic beverages, the county costs are \$11.08, the City of Memphis costs are \$4.39 and the State of Tennessee costs are \$2.28.

Liquor consumption in Mississippi has increased since legal sales from states to avoid taxes. Where beer is sold, the cost to bootleggers is \$1.00 (year ending June 30). In 1966 we argued against legalization by saying that legalization will increase consumption. This has been borne out in fact. We said that all the attendant difficulties with this increased consumption would come. This has been borne out in fact.

Since legalization we have had more alcohol-related traffic accidents and fatalities. We have had larger burdens of welfare costs. We have had an increase in alcoholism. We have had

more of everything that alcohol consumption leaves in its wake. Alcohol is still the most abused drug in Mississippi. Between 20-25 percent of the patients admitted to our state hospitals are being treated for alcoholism.

To vote for the legalization of alcohol, either beer or liquor, means you favor the continuation of these trends in our state. It means you are willing to contribute \$9.00 for your state to gain \$1.00 from those who buy alcoholic beverages.

There are other pertinent considerations. Those who are facing these elections will hear about "legal control." All counties in Mississippi have legal control over the liquor industry. Some counties say, "It is not legal for you to sell here." What the liquor interests mean by "legal control" is the privilege of selling. Mississippi law states that liquor is illegal unless the people of a county or certain municipality vote to make it legal.

Furthermore, the same officers enforce the law (or are supposed to) whether the county is wet or dry. If you have poor law enforcement now, it will not be made better by voting wet. In fact, legalization makes bootlegging easier and law enforcement harder. More bootlegging goes on in wet counties than in dry counties. This has been documented in a number of instances. Mr. Kenneth Stewart, while head of the ABC, called attention in a news release to bootleg beer in Mississippi being brought in from other states to avoid taxes. Where beer is sold, the cost to bootleggers is \$1.00 (year ending June 30). In 1966

All counties in the state receive revenue equally from the taxes collected in the counties and cities permitting legal beer sales. Very little revenue accrues from beer permits. Only \$125,000 privilege license is paid by the beer industry in Mississippi, representing 70 wholesalers and approximately 5600 beer retailers.

On liquor the local governing authorities fare better. The total permit license fees to municipalities and coun-

ties for the year ending 1970 amounted to \$612,225, with Hinds County being the largest with \$85,000, and others varying down to Issaquena County with \$900, the figures including both counties and municipalities. This gives an idea of the insignificant amount of revenue from permits and privileges. ABC showed a net revenue in 1971 of \$17,823,808, including excise, sales taxes, licensing and profits in wholesale operations. Beer revenue in 1970 was also reported at about \$18,000,000, including sales and excise tax. On the surface these figures sound good until you begin counting the economic cost of alcohol to the taxpayer and it all adds up again—

Only the liquor and beer dealers profit—everyone else pays!

We have discussed the cost only in terms of dollars. What about all the human misery and suffering?

The proponents of legal liquor and beer will argue, "What about freedom? Are you not infringing upon your neighbor's rights? If he wants a drink, isn't that his business?"

Government has always recognized that no one has a right to sell alcoholic beverages. It is granted as a privilege. This very fact indicates the reservations people have about this depressant drug called ethyl alcohol. There are many other licenses we have that involve some regulation, such as the license to drive. Alcohol being what it is, by its very nature, and doing what it does to humans, makes it difficult for my neighbor to use it without possibly infringing on my rights. A potential danger is always present. Ethical considerations for my own family, as well as my neighbor, demand that I do not impose these hazards upon him or bring them upon my own. One does not put a time bomb in the hand of a child. By the same token he does not vote for something that he knows sooner or later will destroy someone—and that the liquor he voted to legalize may some day be responsible for the death of his own child—because a neighbor insisted upon his freedom.

## Evangelism Thrust In Singapore

SINGAPORE — "Total Evangelism Plus", a unique approach by Evangelism International, is moving into Phase Three of a five-part program aimed at the masses of Southeast Asia. Under leadership of internationally known evangelist, Dr. John Haggal of Atlanta, similar programs have met with overwhelming success in Indonesia, India, Korea, Lebanon and Portugal.

Phase One of the latest operation drew pastors from seventy-five churches in Singapore.

Other phases are involving prominent American clergymen, business and professional leaders in a city-wide witnessing thrust; a united crusade in Singapore's National Theater; and an International Christian Training Program for Christian national leaders from twenty-two nations.

One-half of the world's population lives within 3,000 miles of Singapore.



A. L. DAVIS, missionary, visiting Sioux Indians on Pine Ridge Reservation near Sharp's Corner, South Dakota.

## Education In A Christian Environment Through The Cooperative Program



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIALS

### Guest Editorial

## Is Co-Existence Possible?

O. L. Bayless

**In Rocky Mountain Baptist (Colo.)**  
Pleas for organic unity, or co-existence, in Baptist life notwithstanding basic differences in beliefs finds more eloquent exponents among the uninspired than among the Divinely inspired.

Today, when men are at variance one with another, liberals are fond of reminding us that diversity characterizes the gifts of the Holy Spirit. They often appeal to two chapters of Scripture in support of that theory Romans 12 and I Cor. 12. A careful study of these Scriptures will show that they do not present diversity of opinion as the expression of the indwelling Holy Spirit. In harmony of sentiment within the professed body, the church, is never the work of the Holy Spirit, but a sign of His absence from some hearts.

More and more theological and denominational liberals tend to minimize doctrine. The New Theologians would have us believe that such a thing as unity of faith never existed with the Apostles and is in no sense essential to twentieth century religion.

Only the superficial student has been able to find conflict of doctrinal teach-

ing in the New Testament. Not one Apostle that ever doubted the Virgin Birth; that ever called into question the miracle working; that ever debated the resurrection of Jesus from the grave save Thomas, and he was soon cured; that ever taught less than the blood atonement, or entertained other expectation than the soon coming of Christ in power and glory to sit on David's throne.

The most difficult man to deal with in a great ecclesiastical revolution, whether Baptist or Catholic, is the middle man—the man who runs with the hare and hunts with the hounds; the man who believes in getting by without trouble and who is always seeking a way to solve a difficulty politically, irrespective of principle. In the controversy that rages today between conservatives on the one side and the most liberal on the other, the Gamaliels of the land are not standing up with and for apostles of the historic faith. They are pleading with the liberals to be less angry, and they are begging the conservatives to be less pronounced.

We can never compromise on the cardinal doctrines of the New Testament for the sake of existing together.

We cannot participate in a movement, regardless of the name it bears, whose loftiest purpose is redemption of society through a social gospel.

Neither can we endorse the destruction of a sacred inheritance in Baptist principles and achievements by accepting the liberal propaganda of ecumenism.

Sir Robert Anderson never said a truer thing than this, "The Lord Jesus Christ would never have been crucified, neither would Stephen have been martyred, nor Paul imprisoned, but for words and acts deemed derogatory to the tabernacle, and in these days a man may, with impunity, deny all the vital truths of Christianity and reject our Divine Lord's teachings about Scriptures which He came to fulfill, and remain in good standing in the church, but let one say a word in disparagement of any human element of the Christian religion and he is at once cast out of the synagogue."

In the judgment of many, it is more essential to remain loyal to the philosophies of men than it is to Christ; loyal to leadership of man than to the leadership of the Holy Spirit; loyal to the drives and plans of ambitious program makers than it is to Divine programs and preaching of the Gospel itself.

Is the loudest voice in the Baptist community today that of liberals? Yes, IF, the words of an honored executive secretary of one of the largest and oldest conventions can be taken as fact. He said that with the exception of a few 'pockets' in the east the only conservatism among Baptists exists west of the Mississippi River.

Is co-existence possible? Yes so long as co-existence does not mean compromise. Yes, so long as it is not a composite of millions who walk together in 'superficial unity,' a unity which in its very essence is the channel of an uncertain sound to a world waiting for the message of God. Yes, so long as the differences relate only to secondary matters, plans, programs and procedures. No, when the differences involve the cardinal doctrines of God's Word, the Deity of Christ, the Virgin Birth, the atoning death of Jesus Christ, the bodily resurrection of Jesus, the New Testament church and the ordinances entrusted to that church for perpetuity. God's plan of salvation and keeping of believers, the certainty of heaven and hell contain destinies of every soul based on the individual's relationship with Jesus Christ, and the certainty of Christ's return to claim His own.

### Guest Editorial

## Baptist - In - Name Or In Fact?

Jack L. Gritz,  
In The Baptist Messenger (Okla.)

Because Baptists are the unhesitating and continuous proponents of religious liberty for all people some have formed the mistaken idea that you can believe anything you want to believe and still be a Baptist. This is not true!

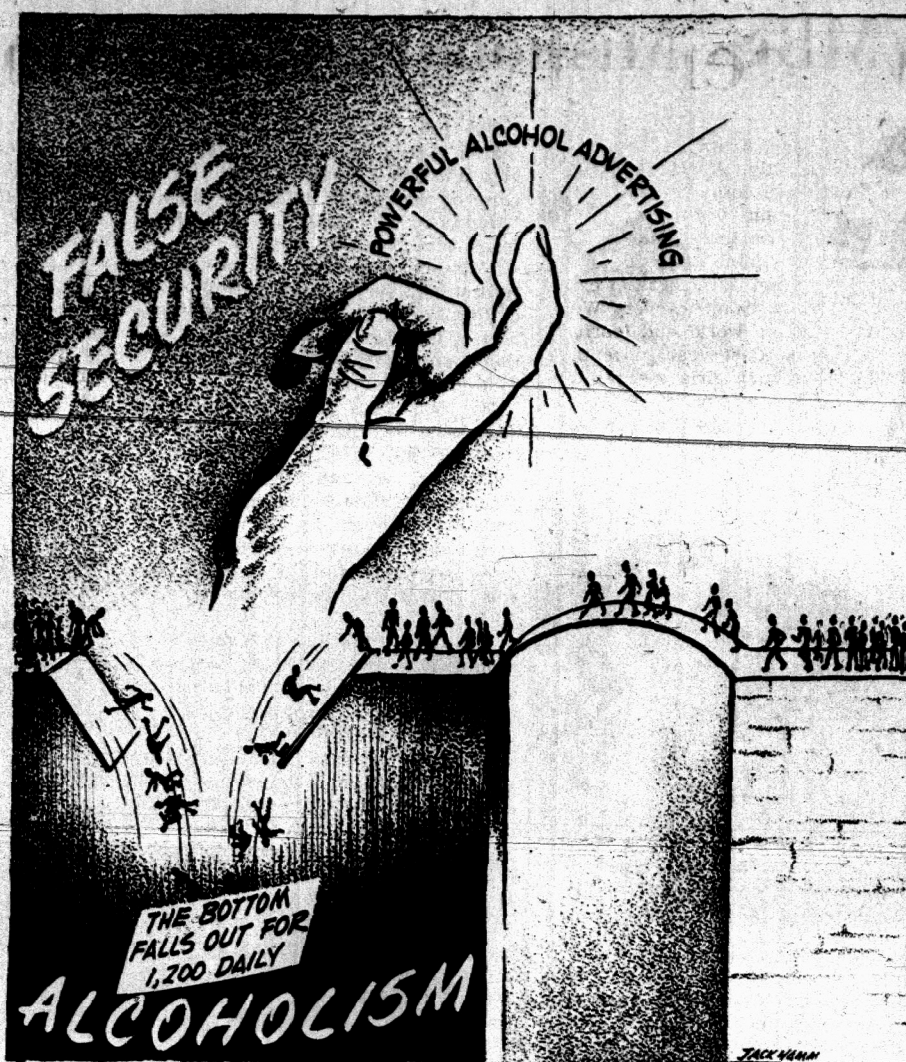
Baptists hold a carefully defined set of doctrinal beliefs based on the Bible as their guide in all matters of faith and practice. These doctrinal positions have found their best expression in the so-called Baptist confessions, or statements, of faith. They sat the commonly shared Baptist beliefs and they state them well. While not creeds and in no sense binding, they are useful as guides to the beliefs of those who bear this honored name.

But some people have joined Baptist churches and brought with them the false teachings which they held in some other denomination. Some have become

members of our churches and then later accepted heretical misinterpretations of the Scriptures which contradict our Baptist beliefs. All of this is unfortunate but must be faced realistically.

Occasionally such people have even become Sunday school teachers in Baptist churches. It is absolutely unethical for a person to teach the doctrines of one denomination in the church of another. Simple honesty demands that the Baptist church building and organization not be used to teach contrary to Baptist beliefs.

Such people should have Baptist doctrines fully and carefully explained to them. If they will accept these in sincerity, well and good. If not, they should be encouraged to join some other denomination where they will be at home. When necessary church action should be taken to remove them from places of leadership. This is too serious a matter to be ignored.



BECKONING FINGER



A Woman's World Reaches Far

## Beyond the Ironing Board

Wilda Fancher

I think the way a woman breathes has a lot to do with her well-being, aside from keeping her alive. Exactly all that the breath does when it is running around inside a woman is unknown to me, but I do know some of the effects various breathing has on me.

A good thing for a woman to do is to hold her breath. This is a good thing because when she is holding her breath she can't talk, and not talking is often one of the best things a woman can do.

Another good thing to do is to sit down, a cup of favorite beverage in hand, and take a real deep breath between swallows or sips of the beverage. Just sitting and sipping (and rocking, if possible) allows thinking time. Thinking time before speaking time pays off in happier time.

If some dashing inventor came up with a tongue bridle that really worked, there would be a run on the market for it by husbands and children, all buying the female size (would that be the smallest or the biggest?) for Mother's Day.

But how many women would use a bridle for their tongues? Why do we feel that failure to hear our own one-thousand-word-opinion on any subject at random will hamper the world's development by a decade?

"You talk too much, Mother," one of James's sons suggested to me, one day lately. He's my son, too, but I put him off on James when he acts like that.

"Oh?" I cheeped in a crushed tone. "Yes'm. Even after you've made your point you nearly kill it by keeping on talking." Feeling his point was made and he would injure neither his health or his by remaining, he closed the door behind himself quickly.

Even with no live audience I didn't quit talking. I was assured by a long exchange of words with myself that teenagers are impossible.

I guess that boy had a point, after all. Address: Box 9151, Jackson, Ms. 39206.

## On The MORAL SCENE...

"Youth-oriented advertising is aimed at our entire 14- to 65-year-old population. For even among the over 65's there are some who will react to a youth-oriented appeal... There is no one formula for couching advertising in 'youth-oriented' terms. But there are definite principles... the advertiser must have a clear and sympathetic understanding of the yearnings and youth-oriented desires that are 'turning on' a fantastically large portion of today's people of every age: idealistic desires for peace, control of their own destinies, universal contempt for hypocrisy and repression, a passion for change in music, theatre, films... Youth-oriented advertising is aimed at our mass and middle-class market. It is designed to give a contemporary, youthful aura to products purchased by all members of that market." (GREY MATTER, Newsletter of Grey Advertising, Inc., reprinted in Consumer Reports, 3-71)

The state of America's economy is just plain lousy. Look at the dimensions of the problem: (1) 5 million workers are unemployed. (2) Hundreds of thousands have exhausted their unemployment compensation. (3) The cost of living is going up at an annual rate of about 5.5 percent. (4) In three years, a half - million American jobs have been lost because of outmoded foreign trade policies. (5) The number of people who live in poverty has grown to over 25 million. (6) The unemployment rate among young returning GIs is over 13 percent. (7) The unemployment rate among blacks is 10 percent, among teen-agers it is 17 percent. (AFL-CIO American Federationist, August, 1971)

## THE BAPTIST FORUM

### Motel Firm Injects Self Into Liquor Fight

Dear Dr. Odle:

I am enclosing a letter written by Lloyd G. Hobbs of Holiday Inn in Arkansas and used in our weekly paper here in Poplarville as indicated. In the past, as recently as last month in Meridian, my family and I and many of our friends have stayed in these inns, but I shall not any more. It just may be that other pastors, denominational servants, and other Christians may feel the same way.

I would appreciate your using this letter and enclosure in some way in the Record. And please pray for us as we work against legalization of beer and other alcoholic beverage in our county.

Sincerely,  
Robert B. Barnes

The letter in the advertisement is as follows:

Mr. Murphy Weir  
Editor  
Weekly Democrat  
Poplarville, Mississippi 39470  
Dear Mr. Weir:

We have been studying for some period of time the possibility of constructing and operating a Holiday Inn in Pearl River County on the new Interstate Highway 59.

In order for this project to be feasible and successful, we feel that it is imperative that the legal control of alcohol be favorably passed so that we can maintain the high quality of room and restaurant operation that Holiday Inns are so famous for, and with which you are certainly familiar.

If the Pearl River County voters authorize legal control of the sale of alcoholic beverages in your County, we will proceed with our construction plans.

We hope very much that we will have the opportunity to establish our business in your County in the very near future and would appreciate any support you can offer in this regard.

Lloyd G. Hobbs  
Holiday Inn  
Ft. Smith, Ark.

(We think it is most unfortunate that an out of state firm has injected itself into a purely local issue. By its action it has brought disapproval by many upon a large chain of franchised and company-owned motels, most of whom have little relationship with this particular franchise holder. Yet, they will be condemned for what this company has done. Moreover, the company has placed itself in a most untenable position. It has hinted that its decision depends on the outcome of this vote. Suppose the county votes dry; will the company then abandon its plans to build there? It is difficult for the average person to believe that the success of a modern motel facility built on a heavily traveled interstate highway, depends upon the availability of liquor. —Ed)

## The Baptist Record

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### NEWEST BOOKS

**THE UNTAPPED GENERATION** by David & Don Wilkerson (Zondervan, 256 pp., paper \$1.95).

The Foreword says, "This book was conceived in the struggles, throes, and frustrations of ghetto counseling. Developed through years of trials, errors, and testings, the approaches mentioned here have proven their reliability to my brother and me." This tells what the book is. It is a shocking story of the sordid life of a generation that is unknown to average people. Here is the world of inner-city slums, alcoholism, homosexuality, rebellion, etc. Through a program known as Teen Challenge, Wilkerson and his associates have developed a program of ministry to these people. The book is actually a course in counseling, telling how to deal with such people.

**THE BOOK OF HOSEA** by Jack B. Scott (Baker, 86 pp., \$1.95).

Another volume in the Shield Bible Study series. A series of paperback inexpensive volumes which serve as guides for the study of the Bible. The outlines are clear and the exposition is most helpful for the average student.

**WORDS OF REVOLUTION** by Tom Skinner (Zondervan, 171 pp., \$3.95).

Tom Skinner is an evangelical (Baptist) Negro evangelist. In this book he discusses the Revolution which threatens America and calls for a positive Christian witness to offset it. His emphasis of Christian witness includes not only bringing men to a knowledge of Christ as Saviour, but also social action.

**RED STAR OVER BETHLEHEM** by Ira Hirschmann (Simon and Schuster, 192 pp., \$5.95). The author is well acquainted with the Middle East situation and he discusses here the move of Russia to fill the power vacuum left in the Middle East when the British departed. He shows how Communism's power has grown in the area while the United States has been busy in Vietnam. It reveals how the how that Russia is still moving for control Soviet intrigue caused the Six-Day War and in the area.

**NEVER SAY CAN'T** by Jerry Ballard (Creation House, 172 pp., \$4.95). The inspiring story of the work of a Methodist missionary whose witness for Christ was in Latin America. The story is so written that the reader seems to be reliving some of the experiences of this man of God.

**THE ZONDERVAN PASTOR'S ANNUAL** 1972 edited by T. T. Crabtree (Zondervan, 384 pp., \$4.95) Sermon suggestions and outlines for every Sunday morning, Sunday evening and Wednesday evening of the year. Special messages for funerals, children and young people's services plus wedding ceremonies, bulletin sermonettes, communion thoughts and themes, suggested prayers, etc. For the pastor who likes to use this type of material, here is splendid guidance for a year of biblical preaching. T. T. Crabtree is a Southern Baptist preacher who now is pastor in Springfield, Mo.

**SO LONG JOEY** by Dave Boyer (Revel, 126 pp., \$3.95) Dave Boyer, who once used the Night Club entertainer name of Joey Stevens, tells the story of how his life moved successfully out of a Christian home, through the limelight of entertainment field success, then into alcoholic and narcotic nothingness, and finally into the glorious light of deliverance through Jesus Christ, so that now he is an effective Christian witness. It is the story, too, of the prayers of a father and mother and other members of the family, prayers that were not answered until after the father's death.

**THE CHURCH IS ALIVE** by Lambert T. Dolphin, Jr. (Good News, paper, 96 pp., 95 cents) This author believes that "history is going somewhere and that what God does is done through His Body on earth, the Church."

**IF I HAD A PENNY** edited by H. Wayne Kiser (Good News Publishers, 92 pp., paper, 95 cents) A discussion of the role that Christian literature, particularly tracts, can play in evangelical outreach. Gives illustrations of the power of the printed page in the lives of Kenneth N. Taylor, James Johnson, Tom Skinner, Sumner Wemp, Kevin Dyer, Theodore Epp, Don W. Hillis, and many others.

**SOLOMON TO THE EXILE** by John C. Whitcomb, Jr. (Baker, paper, 182 pp., \$2.95) Studies in Kings and Chronicles, presenting Bible history in its contemporary setting.

**FIVE MINUTES TO MIDNIGHT** by Frank A. Tatford (Christian Literature Crusade, paper, \$1.25, 125 pp.) The world is rapidly heading for a crisis unparalleled in history; Dr. Tatford looks behind this bare fact to show the spiritual significance of the trends in world development.

**ANECDOTES AND ILLUSTRATIONS** by Wilbur E. Nelson (Baker, \$1.95, paper) One hundred-sixty-two anecdotes and illustrations, to give spice to the speaker's message. Subject index.

**THE SPIRIT OF THE REFORMED TRADITION** by M. Eugene Osterhaven (Eerdmans, 196 pp., paper \$3.45) A report on those churches which consider themselves in the "Reformed Tradition." Much of this tradition rests upon the theological position of John Calvin. The author discusses how that the Reform church always must be reforming.

**THE CURE OF SOULS: An Anthology of P. T. Forsyth's Practical Writings** by Harry Escott (Eerdmans, 138 pp., \$1.95) Selections from writings of an outstanding British Christian writer.

**BECOME COMMUNITY** by James B. Ashbrook (Judson, 127 pp., paper \$1.95) The author believes that persons can be truly human only as they participate in genuine community created by God and clarified in Jesus Christ. Some very unusual and sometimes disturbing presentations are made in the book. To say the least it is different and presents a different approach to Christian living.

**SERMON ON THE MOUNT** by Clarence Jordan (Judson Press, 126 pp., paper \$1.95) Discussions on the Sermon on the Mount as it relates to modern living, especially in the racial conflict of this decade.

**HEAR ME, LORD** by Michael Walker (Revel, 123 pp., \$1.95) A book of prayers from life which are at the same time meditations, expositions, and exhortations. An unusual approach to the subject of prayer.

**THE MINISTRY OF RECONCILIATION** by Georgia Harkness (Abingdon, 160 pp., \$2.45) An outstanding Christian woman writer seeks to find the meaning of reconciliation in the Bible and in the lives of people.

**KARL BARTH AND THE PROBLEM OF WAR** by John H. Yoder (Abingdon, 131 pp., paper, \$2.95). A study of the position on war taken by one of the greatest theologians of this century.

**WITHOUT FORM AND VOID** by Arthur C. Custance (Published by the author at Brockville, Canada, 211 pp., \$6.00) A study of the second verse of the first Chapter of Genesis where the issues raised of whether there is room for the ages of Geology taught by the scientists between the first and second verse. The author seems to think that there is room for such position for such interpretation and he gives a broad study of all the teachings related to it.



# Matter Of Survival--Matter Of Existence

(Continued From Page 1)

name of no deity. A matter of survival. And these communists already have more than one-third of the world's population under their egis.

We face a veritable flood tide of social disintegration. The graph of criminal statistics is rising in every Western Nation of the world and fearfully so in our own. Last year more than 1,500,000 boys and girls entered careers of crime. Every day that the courts are open in the United States more than 3,000 homes are broken up. Oh, the heartaches, the orphaned children, the widowed wives! The most eloquent and beautifully written of all histories is Edward Gibbon's, "The Decline and Fall of the Roman Empire." He states five reasons for the destruction of the Roman Empire and not one of them concerns anything, any pressure, any invasion on the outside. The Empire dissolved because it decayed from within. One of these reasons was sexual permissiveness.

At these same times that we face the flood tide of paganism and heathenism and atheism and social disintegration—at this very moment when we fight for our existence—the church is anemic and sickly. In vast sections it is a tool for left wingers and it is increasingly denying its own faith and its own doctrines. So the title of the address "A Matter of Existence—Of Survival" whether we are or are not.

If we are to survive, our message must be first authentic. By that I mean it cannot be spurious or mythological. The modern preacher in the great mass of the churches of Christendom comes to God's pulpit in God's house to deliver God's message. He has in his hand God's book. He opens the book and he reads there about the garden of Eden and he says, "That's a myth." Then he turns the pages and he reads about Adam and Eve and he says, "That's a legend." He turns the pages and he reads about Noah's ark and he says, "That's a nursery tale." He turns the pages and he reads about Abraham commanded to sacrifice Isaac and he says "That's a psychological aberration." Then he turns the pages and reads about the son standing still over the Valley of Ajalon and he says, "That is a scientific monstrosity." He turns the pages and comes to Isaiah and he reads about the shadow of the sun dial of Ahaz and he says, "That is a mathematical impossibility and an astronomical idiosyncrasy and a misnomer." He turns the pages and he comes to the Book of Daniel and he says, "That is a manifest and blatant forgery." He turns the pages and he comes to Jonah and he says, "That is a joke." He turns the pages and he comes to the stories of the Virgin Birth of our Lord and of the resurrection of our Lord, and he says, "Those are illusions and fairy tales and myths." This is the modern preacher. Holding God's book in his hand he says, "That's a lie and that's a lie and that's a lie and that's a lie and here's another one and there's another one." He said, "The fellow that wrote this was a forger and the one that wrote this was a crook and the one that wrote this was a liar."

We had a man come over from East Texas to speak to one of our banquet groups. He was a lawyer and he described a jury trial over there in the piney woods of East Texas. He said they were choosing jurors and this little lady sat down in the box to be questioned as a prospective juror. He said she was one of those hatchet faced little women with a round hat on her head and a flower going straight up out of her hat. She had her hands folded. She had come down to do her duty. The prosecuting attorney approached her and said "Do

you see that man over there? Well, he's the attorney for the defense. Do you know him?" She said, "Yes, I know him. He's a crook!" He looked at her and he said, "Now I am the prosecuting attorney. Do you know me?" She said, "Yes, I know you. You're a crook!" The judge called to the bench both of the attorneys and in a low voice where nobody could hear, he said, "Both of you lawyers know that I'm coming up for reelection. If either one of you ask that little lady if she knows me, I'll hold both of you in contempt of court." The modern preacher would make liars and crooks out of the writers of the Holy Scriptures.

If we are to stand and to survive in this modern world our message has to be real. It has to be authentic. It can not be spurious or mythological or legendary. There is no possibility under high heaven for men to stand in the pulpit today with that Book in their hands, avowing it to be legendary, spurious or mythological, and at the same time having any power to face the floodtides of heathenism and paganism and atheism.

Second, if we are to survive, our message must not only be authentic, it must be authoritarian. That is, it cannot be speculative. It is not a product of hypothecating nor theorizing. It is authoritative from God, the truth of the Lord. There has to be some kind of a basis for faith and belief and behaviour, and there are several possibilities. There are several foundations upon which a man can base his actions, his behaviour, his deportment, his faith and what he believes. One would be his five senses. I won't believe anything, except what can be corroborated by my five senses. Like that fellow who says, "I won't believe anything that I can't explain." That's one of the silliest things I have ever heard in my life. I still find unanswered that sentence I heard as a boy "How then can a black cow eat green grass and give white milk and yellow butter?" Just how would you explain that? God gave us five senses—touch, taste, smell, to hear, to see. But we need two more — we need common sense and horse sense. But there are many people who base what they are willing to accept only on their five senses.

Well, another basis of authority can be that perpetrated by the existential philosopher and the neo-Orthodox theologian. Truth is what is truth to me. It is subjective experience. It is encounter. It is a breakthrough. Not anything is true, except what is true to me. There is not any Bible, except what is Bible to me. There are no propositional revelations of God.

The Lord Jesus met Barth, and Bonhoeffer and Brunner, and Bultmann and Tillich and asked them "Whom do men say that I am?" And they replied, "Well, some say that you're John the Baptist risen from the dead and some say you're Jeremiah, one of the prophets; and some say you're Jesus Christ, the Son of God." Then the Lord asked those professors of divinity, "But who do you say that I am?" And Barth and Bonhoeffer and Brunner and Bultmann and Tillich chorused back, "You are the ground of being; you are the leap of faith into the unverbalized, impenetrable unknown; you are the existential, unpropositional encounter with the infinitude of subjective inherent experience." And Jesus said, "Ruh?" That is modern neo-Orthodox theology. The Bible is what is Bible to me. Truth is what is truth to me. There are no word preface. There are no proposition about God or of God. It is just what breaks into your experience, and truth is what you will accept as truth. Man, what a come-to-pass!

Out there in West Texas an old rancher shot a man and he wired to the most famous criminal lawyer in

Fort Worth a \$10,000 retainer, and asked him to take the case. Back came the wire to the rancher in West Texas saying, "I'm on the way now bringing with me three eye witnesses."

Truth, is what you accept as truth. I want you to know in my humble judgment I never dreamed I'd live to see the day when there are in my persuasion so many warped, crazy, insane, screwball, far-out ideas as I see around the world today.

One of these men went into an artist's studio. He looked at this picture, and that picture and looked at that one and finally he came to this one and he said, "Oh! What full expression! Oh! What depth of feeling! Oh! What melody and symphony of color! Oh! This picture!" And the artist said, "But, sir, that's where I clean my brushes!"

Authoritarian. A basis of authority can be your five senses — won't believe anything, won't accept anything that I can't verify in a test tube. The basis of authority can be a subjective experience. It's something that I am willing to accept and that's all the truth there is. What I am willing to accept is true.

Another basis of authority can be the infallible, dogmatic pronouncement of a hierarchy, of a church. It's true because the church says it is true. I was in Rome in 1950 when the church promulgated the doctrine of the bodily assumption of Mary up to heaven. I have been in Jerusalem and there they had shown for 1,900 years the tomb of the Virgin Mary. Her body was buried there and for 1,900 years the Roman Church pointed to that place as her tomb. She was buried there. But in 1950 the infallible pope promulgated the dogma of the bodily assumption of Mary up to heaven and every devout Catholic must believe that, that the body of Mary was assumed up to heaven, ascended up to heaven like the body of Jesus was. Every devout Catholic must believe that on pain of committing a mortal sin. He believes it or he goes to damnation. Now that is one basis of authority. A thing is true because the church says it is true. The hierarchy says it is true.

My soul! Is there not some other basis upon which a man can build his faith, and his home, and his soul and his hope for heaven and his life and his deportment? Is there not some other basis? My brother, there is, and it is the immutable and infallible and inerrant word of the living God. A man can build his life on this revelation. His church, his ministry, his house, his children, his business, everything in life and in death, in this world and in the world to come, in the immutable word of God.

Not only must our message, if we are to survive in this world, be authentic, and not only must it be authoritarian, it must also be absolute. That is, it is not variable, it is not changing, it is not relative. It is now, yesterday, tomorrow and everlastingly the same. The absolute truth of God. All truth is like that. There is no difference in it, for truth is founded in the being and character of the Almighty. That is a part of what God has written in the world of creation above, and around us.

The book I hold in my hand, it is everlastingly the same for it comes from God himself. It reflects his character, his existence, his very being. That is true with all truth. All truth is the same whether there, here, above us or in us. Physical truth is that way. Creative truth is that way. Material truth is that way. Mathematical truth, the truth of physics, the laws of science, of gravity, of acoustics, of optics, the mechanics of thermodynamics, of electro magnetism—wherever you see a wonder of God, the laws are everlastingly and unchanging the same. They are

founded in the absolute, in the character of Almighty God. Amid every change they're everlastingly the same.

Let us take mathematical truth. Take a simple one. Two plus two equal four. Oh, dear people, now hear me "Don't tell me that in this modern day you are so narrow minded and medieval in your thinking that you suppose that two plus two equal four. Not I, I am liberal and broad minded. To me two plus two can equal eight or fifteen or a thousand." You go to a bank and try that on the banker. You tell a banker "I am a broad minded modernist. No narrow minded provincialism in me. I am liberal in my outlook and my thinking. Two plus two equal a thousand. That's how much money I've got in this bank." You know what he will do? He'll have your head examined and send you to the funny farm. Wherever God reveals His truth, it is everlastingly the same. For truth is founded in the character of the great Jehovah, judge of all the earth.

That is true of moral truth. It is the same, yesterday and today and forever. Morality is not what a man says it is. It is not what a legislature may decree it to be. Morality, the righteousness of a man's life, is founded in God. Morality is what God is. It is in the character of the Almighty. There is no such a thing as situation ethics. There is no such a thing as a new morality. What was right yesterday, is right today and is right tomorrow. What was wrong yesterday, is wrong today and is wrong tomorrow. Morality never changes. For right is like God himself — the same yesterday, and today and forever. These young people today who think that they have stumbled upon some new permissiveness, this modern generation that thinks it has found some new hedonistic Utopian philosophy that allows them to break every commandment of Almighty God, my brother, that's the same old immorality that the Romans knew, and the Greeks knew and the Phenicians knew and the Egyptians knew and the Assyrians knew and the same evil that was born in the heart of Satan in the Garden of Eden and before the world began. There's no difference. There's no difference. Right is right eternally. Morality is moral righteousness eternally. It never changes. It is grounded in the character of Almighty God.

That's true with political truth. It is absolute. Whatever a party may say or not say, there are rights and dignities and liberties that God gave a man when he created us in his own image and I haven't time to discuss it.

And that is true with spiritual truth. It is absolute. It is founded in the character and being of Almighty God and the preacher standing in the pulpit is to declare it and to proclaim it and to preach it. He's not to revise it. He's not to speculate on it. He's not to change it. He's a voice. The office and calling of a preacher is to deliver the message as absolute. The Book closes with the admonition "whoever shall add to the book, God shall add to him the plagues written in it and whosoever shall take away from the book, God shall take away his name out of the book God has written in heaven." We're not to add to it. We're not to take away from it. We're not to speculate concerning it. We're not to philosophize about it. We're to stand in the pulpit, open it and say to the people "Thus saith the Lord God." An absolute revelation from heaven. An absolute disclosure of the Almighty.

Not only if we are to survive in this world, is our message to be authentic. Not only is it to be authoritarian. Not only is it to be absolute. But last, if we are to survive, if we are to exist,



## Appreciation Day

W. A. Criswell, right, pastor of First Baptist Church, Dallas, receives a Certificate of Appreciation for Outstanding Service to Royal Ambassadors from Jay Chance, Royal Ambassador director for the Southern Baptist Brotherhood Commission, Memphis.

if we're to face the floodtide of evils that threatens our very existence, our message must be apocalyptic. That is, it must speak of the hopes and dreams and visions of men as they look into the days and the nights and the eons and the eternities of the future. Watchman, preacher, watchman, what of a night, what of a night, what of the grave, what of death, what of God, what of history, is there purpose in the universe? Is there MEANING IN LIFE? Is there something beyond the dead end of that grave? Our message must be apocalyptic. It must speak of things to come. No man was in the beginning of the creation. God revealed it and it is written here in his holy Word. No man can see into the consummation of the age. The denouement of history. God reveals it by his holy prophets and apostles, and it is written here in the book. God's hand moves in human history. The great Almighty purposes of our heavenly Father are never changed. They are never denied. They move on and onward inexorably God's will finally is done. The Lord reigns sovereign over human history and over this earth and over this creation and he has willed that the Lord Jesus Christ shall be king and Lord and that we shall inherit the kingdom as joint heirs. It is the purpose and will of God.

I see that sovereign purpose of God worked out in the first coming of Christ. God's hand in human history. He raised up the Greeks. They gave us a universal language. Paul's letter to Rome was not written in Latin. It was written in Greek. God raised up the Romans to give us a universal government and Roman roads on which our missionaries could walk. God's hand in human history. The Lord scattered the Jew in order that the whole earth might be acquainted through the synagogue with Moses and the prophets. God's hand moving in human history for the first coming of our blessed Lord.

The same omnipotent sovereign hand moves in history today reaching out and toward the great consummation of the age. When Jesus shall come again, God hath revealed the consummation to us by his holy prophets and apostles. The day will come when Satan will be bound and cast into the pit and the fire. The day is coming when God shall speak resurrection and rapture to us in this earth. These who have fallen into the dust of the ground, God marked the place. That missionary in an unmarked grave — God separates the very dust from the other part of the earth and we who are alive and remain shall be caught up with them to greet and to meet and to welcome our Lord in the air. "This I say unto you, my brethren, flesh and blood cannot inherit

the kingdom of God. Neither can corruption inherit incorruption, but I show you a musterion, a secret kept in the heart of God until he revealed it to his holy apostles. I show you a great musterion. We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, when the trumpet sound and the dead in Christ shall be raised incorruptible and we shall all be changed." All of us. All of us. These who have preceded us in burial, who are buried in the heart of the earth, and those who are alive

and remain to his coming, all of us shall be changed. I believe God does mark the very atoms and the very molecules and the very parts of this body. This body. The day shall come when molecules shall be added to molecules and when bones shall be added to bones and when joints shall be added to joints and when sinews shall be added to sinews and muscles shall be added to muscles and when skin shall be added to skin and like Ezekiel calling for breath at the Valley of Dry Bones, we shall live and stand in the presence of God, resurrected from the dead. A body, mine—not somebody else's, not something else, but I shall live in his sight just as he did with the scars in his hands and the great gash in his side. That same Jesus. That same you. This same I. We shall live in his sight. God shall speak resurrection and rapture. We shall all be changed and we shall live in a new heaven and a new earth and in a new Jerusalem and there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for these things are all passed away.

I am a stranger here, heaven is my home.  
Earth is a desert drear, heaven is my home,  
Sorrow and dangers stand around me on every hand,  
Heaven is my Father land, heaven is my home.

One of the men in the conference in Alabama said "I could not come because I had a funeral." I sympathized with him but I said "If I tarried to bury the dead I would never come, never come." When I went out to the plane to come to Mississippi a son-in-law said "My wife's father is dead. Won't you bury him? He loved you so well." I live in that kind of a world. When I went to Alabama they had scheduled two funeral services for me that morning. I live in that kind of a world. I bury the dead. I pray with the grieving children. I comfort the sorrowing wife but I don't do it with myths and legends and fables and forgeries. I do it with the certain and immutable and infallible and inerrant word of God. When the Lord says there's gold on the streets and the gates are solid pearl and the foundations are of jasper and precious stones and the modernist says, "Ha, Ha, Ha. Do you believe that?" I say to him, "Sir, I'm not there yet. I haven't been there and whether the gold is a figure of something sweeter or better and whether the gates of pearl are actually pearl and whether the foundation is of solid jasper, I would not say. All I know is this: God called it gold and God said it was pearl and God said the foundation was of jasper and until he shows me something else, to me it will be gold and pearl and jasper." When I bury my dead and stand by the side of those open graves I comfort my people with that blessed promise.

The immutable word of God is the foundation of our faith. Without it our hope is based on nothing but shifting sands.

## SCRAPBOOK

### Fall

When my leaves  
Are tinged with color  
In the autumn of my faith,  
Use the beauty, Lord,  
To lift some heart to Thee;  
Let my floating leaves  
Blanket the violets  
Until spring.  
—Dee Armstrong

### Verse For The Week

No man, when he hath lighted a candle,  
covereth it with a vessel, or putteth it under  
a bed; but setteth it on a candlestick, that  
they which enter in may see the light.  
—Luke 8: 16

### Peace

A mind quieted in silence,  
undisturbed by outside strife.  
Eyes that see beauty.  
Ears that listen to others.  
Voice that sings praise.  
Heart filled with love.  
Body moved by rhythm.  
Soul expressed through music.  
Conscience led by dictates of Holy Spirit.  
A human being in harmony with nature,  
content with his lot to live in agreement.  
This is Peace.  
By Jewelle Allison  
212 Bradley St.  
Jackson, Ms.

### An Autumnal Tonic

What mystery is it? The morning as rare  
As the Indian Summer may bring:  
A tang in the frost and a "nice in the air"  
That no city poet can sing.  
The crimson and amber and gold of the leaves,  
As they loosen and flutter and fall  
In the path of the park, as it rustlingly weaves  
its way through the maples and under the eaves  
Of the sparrows that chatter and call.

What hint of delight is it tingles me through?  
What vague, indefinable joy?  
What yearning for something divine that I knew  
When a wayward and wood-roving boy?  
Ah-ha! and Oh-ho! but I have it, I say—  
Oh, the mystery brightens at last—  
Tis the longing and rest of the far, far away,  
For a beautiful, old-fashioned dinner to-day,  
With the hale harvest-hands of the past.  
—James Whitcomb Riley (1911)

### Guide

The first hour of the morning is the rudder  
of the day.  
—Henry Beecher (1870)

### Rekindling Summer

The Indian summer had come at last; "the  
Sagamores of the tribes had lighted their  
sacred fires" on the western prairies. . . .  
It is the rekindling of summer; but without its  
heat—it is autumn in its glories, but without  
its gloom. The air is soft like the breath of  
May; everything is veiled in a soft pure haze,  
and the sky is of a faint and misty blue.  
—Isabella Lucy Bird (1896)



### October's Sweet Sunshine

The sweet calm sunshine of October, now  
Warms the low spot; upon its grassy mold  
The purple oak-leaf falls; the birchen bough  
Drops its bright spoil like arrow-heads of gold.  
—William Cullen Bryant (1866)  
(RNS Photo)

Are you fed up with wars and riots? Maybe General MacArthur had a point when he said, in effect, that it was better to send out Bibles than battleships . . . better to send missionaries instead of soldiers. How much is your pledge to your church this year going to make better men who make a better world?

Stewardship Department



## Names In The News



W. A. McQueen, left, recently surrendered for the gospel ministry and Thora Blackwell, right, surrendered for service as a missionary. Both are members of First Church, McHenry, Rev. R. V. Miller, pastor.

Rev. Buford G. Easley has been selected as one of 1971's Outstanding Young Men of America. A native of Houlika, he is married to the former Barbara (Bonnie) Miller, also of Houlika. They have three children, Sherry S. Robert 22 months, and Sonya 1 month. He received the A. A. degree from Clarke College, B. A. degree from Mississippi College, Th. M. with Honors from New Orleans Seminary, and is a candidate for the MRE degree in December from New Orleans. Mr. and Mrs. Easley are presently serving as pastor and family of Williams Blvd. Church in Kenner, La. He has served as pastor of churches in Meridian and McComb, as well as Bogalusa.

Rev. Hubert McCullar recently resigned the church at Logansport. He was pastor there for 3 1/2 years during which time there were many additions. The church gave Mr. and Mrs. McCullar a surprise going away present on their last Sunday with them, in appreciation for their labor among them. They have now moved on the field of Fairbanks Church, Fairbanks, La. His address there is: Rev. Hubert McCullar, Box 5113, Fairbanks, La. Other churches which Mr. McCullar has served during his 21 years of pastoring in Mississippi include: Hickory Grove (Tate); Nesbitt, and Linn (Sunflower).

Stan Tucker, son of Mr. and Mrs. Bobby Tucker of Philadelphia, was recently licensed to preach by East Philadelphia Church. Tucker is a graduate of Philadelphia High School and is presently attending Hinds Junior College. Several of his poems have been accepted for publication. Mr. Tucker is available for supply work and may be reached at Valley-Drive in Philadelphia (phone 684-3302) or by contacting Rev. Frank Lay, pastor at East Philadelphia, (phone 684-4194).

Lynn Anderson, recently named female Vocalist of the Year by the Country Music Association, will be a special guest on the Southern Baptists' Radio-Television Commission program "Country Crossroads" November 7. It will be the second appearance on the show for Miss Anderson, who will talk about her singing career and her religious experience. "Country Crossroads," introduced in the fall of 1969, will be airing a "Second Anniversary Special Series" throughout November. Other country-western stars to be guests during the month will be Arthur Smith, Roy Drusky, George Hamilton IV and Minnie Pearl.



Rev. C. Leslie Earnest, pastor, center, is presenting a 16-year perfect attendance pin to B. B. Stringer, right. Also in the picture is Sunday School director, Paul Bowell. "B. B. is very faithful to our church and is a great asset to it. He has never let anything, even the death of his father, interfere with his attending Sunday School. We are very fortunate to have 'Bee' as a member of the New Hope Church, Foxworth," states the pastor.

Temple Heights Church, Oxford, licensed four men to preach last year. Steve McNeely had surrendered his life two years ago, but had not been licensed. Steve and wife are graduates of University of Mississippi, now enrolled at Southern Seminary. Dale Allen surrendered to the lay-ministry, stating he would witness to one soul every day. Dale was presented a letter of commendation to this work. He received a master's degree with the Navy at University of Mississippi. He, his wife, and son are now in California, soon to be stationed in Japan. E. E. Freckley and Wayne Marshall surrendered to preach the gospel and were licensed by the church. Wayne is a freshman at the University this year. He is available for supply and may be reached at 234-2676, Oxford. Rev. Roy E. Marshall is the pastor at Temple Heights.

Dr. Webb Brame, pastor emeritus, First Church, Yazoo City, is celebrating his 88th birthday on October 28. Dr. Brame served First, Yazoo City, from 1923 until 1951. Following "retirement," he assisted with wedding and funerals, and supplied many pulpits. He developed Brame Park, Yazoo City. He still enjoys visiting the park, although he is no longer physically able to supervise the work and upkeep of the grounds as he once did. The October 22 Church Chimes of FBC, Yazoo City was dedicated to Dr. Brame.

Rev. and Mrs. James E. Young, missionaries on leave from East Pakistan, may now be addressed at Rt. 1, Box 196, Sallis, Miss. 39160. He is a native of Thomastown, Miss., and she is the former Guinevere Jenkins of Kosciusko, Miss.

Rev. Chris C. Cornelius, after 20 years in Mississippi (most recent pastorate being Branch Church of Scott Association, West End Church of West Point, and Church of Christ), has become pastor of Parkway Church, Tallulah, La. His present address is P. O. Box 583, Tallulah, La. 71282.

Mrs. Lee O. White, church secretary, First Church, Holly Springs, attended a "Skills for Church Secretaries" seminar at the Church Program Training Center, Oct. 18-21 at the Baptist Sunday School Board, Nashville.

William (Scooter) Spears was recently licensed to the gospel ministry by Calvary Church, Greenville. The son of Mr. and Mrs. Robert Spears of Greenville, he is a graduate of Greenville High School and is presently enrolled as a second-year student at Delta State College, Cleveland. For the past several months he has been active in youth work with the James D. Watson Evangelism Sing-out Group. Rev. Raymond A. Wilson is pastor of Calvary.

Bruce L. Worrell Jr., pictured, was recently licensed to preach by the Ackerman Church. He is a senior in high school and plans to enter college next fall. He is the son of Mr. and Mrs. B. L. Worrell Sr. Rev. Dan Thompson is pastor.

William Carey College alumnus, Dr. John McNair of Magee and Jackson, has been named to the 1971 listings in Outstanding Young Men in America. Dr. McNair is currently assistant professor of anatomy in the Department of Anatomy of University of Mississippi School of Medicine in Jackson.

William Carey College alumnus, Waylan Oscar Bray, has been named as an Outstanding Young Man of America for 1971. A 1968 graduate, he is now pastor of the Plainview Church, Bogalusa, La. For the past two years he has served in the Pioneer Mission Program of the Southern Baptist Convention in New York.

William Carey College alumnus, Eddi G. Goyne, Class of 1969, has been named one of twelve recipients of \$500 Choralists Guild Scholarship awards for the academic year 1971-72. All applicants must be working for a degree in church music. Their life work will be directed toward the field of church music with emphasis on music with children and youth. Miss Goyne is the daughter of Mr. and Mrs. W. H. Goyne of Piquette, and is presently a graduate student at Southwestern Seminary.



AUSTRALIA BOUND is William Carey College professor, Dr. Milton Wheeler, left, who will be one of six Good Will Exchange men sent by the Louisiana-Mississippi Rotarians. Leaving for approximately eight weeks of study, travel, and fraternal fellowship with the citizens of Australia, Dr. Wheeler looks over the geographic location of his destination with Academic Vice-president, Dr. Joseph M. Ernest (a Hattiesburg Rotarian) and William Carey College student, Richard Pittman, who hails from Australia. Dr. Wheeler will be special speaker for a Thanksgiving program in Australia to which Rotarians are invited. One aspect of the tour will include showing slides of Mississippi and Louisiana. (The other Mississippian selected to go on the tour is Ronald Smith, Public School Vocational Education, McComb.)



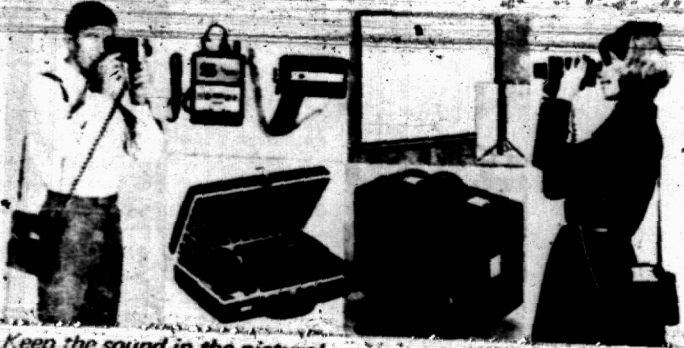
AT RECEPTION—Mississippi College honored its new faculty members recently with the annual President's Reception given by Dr. and Mrs. Lewis Nobles. Enjoying conversation during the reception are, from the left, Mrs. John Blair, wife of Dr. Blair, professor of education; Mrs. Lucille Robertson, newwife to the School of Nursing faculty; and Mr. and Mrs. Pete Sibley. Mrs. Sibley is assistant registrar at the college. The reception is one of the social highlights of the year at Mississippi College. (M.C. Photo by Bill Strange)

ENJOY RECEPTION—Dr. F. D. Hewitt (right), director of public relations and alumni affairs at Mississippi College, chats with Miss Jan Hederman during the annual reception for new faculty members given by Dr. and Mrs. Lewis Nobles, president and first lady of the college. Miss Hederman is a newcomer to the staff this year, serving as director of student activities. (M.C. Photo by Bill Strange)



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## Mount Pleasant Honors Mr. Ellis—Active Deacon There, 72 Years

Mount Pleasant, Miss., has honored Mr. Ellis with a framed Certificate of Recognition for 72 years of faithful and devoted service. Also the story of his life was read from the pulpit and then presented to him as a bound copy.

Mr. Ellis was 90 years old the last of July. He has been more active than most people of his age. He has been in the services of his church every time they met until about 12 months ago when he had serious surgery.

Mr. Ellis has 90 years old the last of July. He has been more active than most people of his age. He has been in the services of his church every time they met until about 12 months ago when he had serious surgery.

Mr. Ellis has one grandson in the ministry, Rev. Gowan Ellis, pastor of Sherman Church.

The following is a brief story of Mr.

Ellis' life, as told to Rev. Harry J. Jones, pastor of Mt. Pleasant Church.

"Frank and Betty (Ammons) Ellis, who lived in the Mount Pleasant community, were already the parents of four children, when on July 31, 1881, Benjamin Shep Ellis, was born. In the years to follow there were three other brothers and sisters born into our family. There was always plenty of activity around our house for with father and mother and eight children there was always plenty of work to do.

"We had only a few months of school each year and with the farm work to be carried on, this was all that we could attend. Every one in the family had his share of work to do each day.

"At the age of 17 I made a public profession of faith in the Lord Jesus Christ, at Mt. Pleasant Church. My pastor, Brother T. O. Hendon, baptized me in a creek near the church. "In 1899 the Mt. Pleasant Church saw fit to ordain me as a deacon. My neighbor and good friend Brother Ed McBride was also ordained in the same service with me. We were the only deacons of the church at that time and we soon found out we had a very important job to do. Our pastor, Brother Hendon, resigned and we were instructed by the church to secure another pastor. This was something new for us but we prayed and sought God's will and we were led to another pastor, Brother F. R. Burney.

"I was a young man as a deacon and our church was a young church, and I tried to be faithful and willing to do my part to make progress in the Lord's work. Dedicated to serve my Master I saw many trying days. I had faith that the church would live and be a witness in this community.

"Cora Lee English and I were married January 7, 1904, and the Lord blessed us with 7 children who are: Mrs. Lorene Farmer, Mrs. Velma Davis, Richard, Mrs. Marylene Miller, Earl, Ernestine, and Doris.

"My faith and good health kept me going day by day. In the early twenties, without grace and I commenced some work to keep up part of our county roads. This helped me to supplement my farm income, in order to send the children to school. I also worked at a sawmill with Mr. Grace long enough to loose a thumb. Farming has been my main work and when the crops were short the Lord always provided for us in some manner.

"I enjoyed hunting and fishing in my late eighties I could boast along with the best that I was a good shot. "My companion and I learned to face sorrow along with all our other undertakings. The first of April, 1960, we lost our daughter, Ernestine, in a car accident. In our sorrow, Cora and I learned to find peace and comfort together on the bank of the fish pond. The weight of sadness did not leave us in a few days but through a daily, trusting, 'Thy will be done' attitude, we have been able to live in the hopes of a great reunion.

"I have learned a little how to live, and I have enjoyed many days of pleasure. I have learned to laugh and have fun and enjoy being a Christian. "I remember one time my brother, Spencer, and I were walking down a path and I dared him to pull a stick out of the ground. He took the dare and I ran. When he pulled the stick out of the hole he was covered with yellow jackets; then he ran toward me! We had lots of fun together. I have had fun with my children—Lorene and Velma wanted to go visit some friends on one Sunday afternoon and I told them if they would stay home I would jump rope with them. I found out that this was more fun to them than to me.

"My days are made brighter now, for I have 10 grandchildren, 13 great-grandchildren, and one great-great-grandchild to share life with me. I love my family, my many friends, my church, and my Lord. I am glad that I have been a part of the Mount Pleasant Church and community and I am trusting that we will continue to hold Christ's banner high."

The average church has too many bystanders, and not enough standbys.

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# We Can Be Certain: God Does Judge Nations

By Clifton J. Allen  
Habakkuk 1-3; Acts 17:23-31

There is mystery in the sovereignty of God. We ought, therefore, never to be hasty or presumptuous in declaring what God is doing among the nations. But of this we can be certain: God does judge nations. And this is one of the ways in which God acts in history. Our understanding of the nature and sovereignty of God can be greatly enriched as we review the way God dealt both with his chosen people and also with the pagan nations surrounding them.



The Lesson Explained  
A Nation Mad With Power  
Verses 1:5-13

Habakkuk's ministry was during the last years of the nation of Judah. The situation about which he wrote was perhaps just before 605 B.C. but more likely following that date. Chaldeans had risen to supremacy following a victory over the Assyrians in 605. The verses selected for study described the Chaldeans, or Babylon, as a mighty nation, cruel and terrible, the dread of all enemies, a proud and conquering tyrant. The Chaldeans destroyed everything before them, ferocious like wolves, swift like leopards, given to violence, defiant, proud, and ruthless. But this nation, mad with power, was to be the instrument of God. God was

doing a work that seemed utterly incomprehensible. He would make this bitter and hasty nation, violent, cruel, idolatrous, an agent of his purpose. The truth is emphasized that God was behind the power of the

## Crestview Calls Pastor

Rev. C. B. Parkin has accepted the call as pastor of Crestview Church, New Brighton Road, Petal. Native of Birmingham, Ala., he formerly attended Clarke College, Samford University, and New Orleans Seminary. He goes to Crestview from Vinemont Church, Vinemont, Ala. Mr. Parkin was formerly pastor of Carmel Church, Meridian, for eight years. The Parkins have three children, Faye and Kaye, 16, and Rodney, 4.

Chaldeans and the sovereign over the Chaldeans.  
O Lord, Why?  
Verses 1:12-13

This was Habakkuk's problem. He could not understand how the Holy One, the God of Israel, could allow the Chaldeans to triumph. Even more serious, he could not understand how the Lord could use the Chaldeans for the destruction of the nation of Judah. How could God, thought of as the rock, the security and refuge of his people, so holy that his eyes could not look upon evil, use such a blasphemous and wicked nation as an agent of correction for the people of Judah? This was a moral problem for Habakkuk which almost drove him to despair: It is a problem which has confronted thoughtful people down the course of the centuries: How is God related to the events of history? How is God's sovereignty being executed in history? How is God's purpose achieved by those who deny his sovereignty and transgress his commandments? How can God be righteous and allow unrighteousness to prosper, even at the expense of those who are more righteous?

## Judgment Sure To Come

Habakkuk could not resolve his problem intellectually. He had to resort to prayer, to take his stand on the watchtower of faith and trust, and to wait for the unfolding purpose of God. He then came to the conviction that "the just shall live by his faith," that is, the righteous person shall live by his faithfulness, his steadfastness, his loyalty to the Lord. God has his own timetable. It is useless for the proud to taunt the helpless or for the helpless to give up in despair. God, in his own time, will execute judgment. Habakkuk learned that woe would come to the Chaldeans. The Chaldeans had plundered without mercy, but in God's time they themselves would be plundered and destroyed. They had sowed violence, and they would reap violence. They had been haughty and proud. They would be brought to the downfall of their own ungodliness. God's righteousness would be vindicated; his judgment would be executed. The nation that fears the Lord will ultimately receive the blessing of God. The nation that rebels against God will ultimately reap the judgment of God.

Truths to Live By  
The mysteries of God's sovereignty over nations are consistent with his

nature. — God is a moral being, and he deals with nations in keeping with the laws of his moral universe. Again, God is a being of infinite love and mercy and patience and goodness. Surely, then, many of the mysteries of God's dealings with nations must be attributable to his long-suffering mercy and forbearance and compassion. Still again, God's wisdom is unsearchable and his ways inscrutable. What to us is mystery is but the infinity of God's wisdom and righteousness. And last of all, the mysteries of God's sovereignty over nations are an expression of his eternal unchangeableness, his knowledge of the end from the beginning, and his infinite resources to overcome the evil purposes and evil deeds of men and to make the wrath of men to praise him.

The fact that God judges nations is an urgent call to repentance. — Let us apply this to our own nation. Hardly any nation on earth can claim to have been so richly endowed and so wonderfully blessed by the mercies of God as our own nation. Our nation was conceived in recognition of the sovereignty of God and declares itself to be a nation under God. But we open our eyes to a scene of social disorder, racial strife, moral chaos, mushrooming secularism, and frightening rebellion against God. We have to confess with shame, and we ought to confess with agonizing guilt and grief, that we are a crooked and corrupt generation. There is every reason for the people of our nation to humble themselves in repentance before a righteous God and to cry out for the mercy of his forgiveness and the preservation of his righteous purpose. We ought also to repent with a willingness to become God's instrument of righteousness and justice and peace in the earth.

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## Sunday School Lesson: Life and Work

# The Master's Mission As Messiah

Luke 4:14-44

By Bill Duncan

The work of the church should follow the example of Jesus Christ as far as possible. There is no doubt but that a lot that Jesus did has gone unnoticed and forgotten. However, the accounts we have in the Gospels give us enough information that we are convicted when we do not follow his example. The ministry of Jesus can be seen in some degree from the passage of Luke 4:14-44.



The focal passage, Luke 4:14-15, gives an insight into the beginning of the work of Jesus Christ. There was an evidence of the power of the Holy Spirit in what he said and did. As a result Jesus became very popular among the people of His day. At this point in his ministry, Jesus used the local synagogues for his teaching and work. At the synagogue he taught the people until opposition against him came from the Pharisees.

## The Visit to Nazareth

We are told by other gospel writers that Jesus had ministered in other cities such as Capernaum before his visit to his hometown of Nazareth. It may have been that he waited until news of his work elsewhere had reached home.

"As was His custom," He attended Sabbath services in the synagogue at Nazareth. It was his habit to attend the public worship of God when there were services. In this way Jesus sets an example for every believer. Christians should be church-going people. It was his custom to participate in the proceedings of the synagogue when

called upon. At this occasion, he took the scroll of the Scriptures and read from the prophet Isaiah. After reading a scripture Jesus gave His thoughts about what the passage meant. We do not know if the scripture was assigned to him or if he chose to read this one to reveal his thoughts. The work of Jesus had brought some to a sense of skeptical idea about Him. Some of the people who heard Jesus were deeply impressed at the power that was in his words.

The message of Jesus described His ministry to the world. Jesus clearly proclaimed that the Jubilee year had come and this scripture stood fulfilled. Jesus was saying that he was the Messiah. The assurance of his title was the anointing of the Holy Spirit upon His life. His role as Messiah was to be a preacher, healer, visitor, comforter, and deliverer. This is what Jesus did.

The people were so amazed at what they heard that they even questioned who it was that they were hearing. They could not accept one who was so close to them as the Messiah. Yet the people wanted proof, in their amazement. But Jesus refused to work a miracle upon a request made in a demanding way. Jesus wanted to live subject to a man's better judgment. The crowd had refused the conviction of the Spirit. They would also refuse the miracle.

When Jesus mentioned the widow of Sion and Naaman, the people realized that there would be no blessing unless they obeyed. This exposed their unbelief so that they were filled with anger. The widow had believed God and given what she had to the prophet. Naaman, against his pride and better judgment, had gone and obeyed Elisha. If the word had not

been obeyed, healing would not have come. If the hometown people did not receive him as the Messiah, there would be no blessing.

The people became angry for his reference to many things. He implied that the Gentiles were more responsible than the Jews and when the Jews refused, then the Gentiles would get the blessing. Is this not what happens in the mission of the Messiah? "Jesus has compared Himself to Elijah and Elisha." And He was just their town carpenter! As a result, they attempted to throw him from a cliff to his death in a mob action. How did he escape? He gave them the look of conviction that he has given to me and to you. He passed through them.

## The Headquarters of Capernaum

At Capernaum, not only did Jesus teach with authority in control to the scribes, but he had power and authority to cast out demons. This was in direct contrast with the exorcist who claimed to use ritual to cast out demons.

In the home of Simon, Jesus asserted His authority over disease. Simon's mother-in-law had a "great" fever and He healed her instantly. The fever would have left gradually if natural means had been used. This was a miracle, for she was strong enough to serve a meal. This caused great crowds to come to him for help.

Here at Capernaum Jesus needed to find quiet time for God in prayer. The time with God opened the door for greater service and resources.

The people came to where Jesus was, not only to hear him speak with authority, but to work with authority. Matthew says that Jesus did no miracles in Nazareth because of the unbelief of the people. The ministry of Jesus was based upon the people's acceptance of Him as Messiah. What a great opportunity so many people miss because they refuse Jesus as Messiah!

## Mississippi Churches Receive Distinguished Library Awards

NASHVILLE — First Church, Booneville, and First Church, Rosedale, received distinguished recognition awards on the Church Library Achievement Guide for 1970-71.

To receive the distinguished recognition, a church must have performed 74 out of a total of 93 actions in the guide.

Stanley Barnett is director of library services for the Booneville church.

Mrs. Rex Burrow serves in the same position for the Rosedale church. "Other churches in Mississippi have received merit and advanced recognition for their libraries. The Booneville and Rosedale First Baptist Churches can be most proud of their distinguished recognition," Wayne E.

Todd, secretary, church library department, Southern Baptist Sunday School Board, said.

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## Eastside, Magee Calls New Pastor

Rev. L. C. Newell, Jr., pictured, has resigned the pastorate of Mt. Olive Church, Smithdale, to accept the call to become pastor of Eastside Church, Magee.

He is a graduate of New Orleans Seminary. Married to the former Jane Weatherby of Florence, they have one daughter, Laura, age one year.

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**New Convert Wins 42 In One Month**  
Missionary J. W. Riemenschneider was introduced to the villagers of Nyeche, Tanzania, after his friend Johani called them together by blowing on a horn made from a gourd and a bamboo stem. Johani had recovered from TB and had become a Christian at the Baptist hospital in Mbeya, where Riemenschneider is director of evangelism. Five villagers accepted Christ when an invitation was given, making 42 persons whom Johani had led to Christ within a month after leaving the hospital. During a later visit to Nyeche by Riemenschneider and two African coworkers, 61 adults made professions of faith in Christ.



**BMC Freshmen Plan For High School Weekend**  
FRESH OFFICERS PLAN HIGH SCHOOL WEEKEND AT BMC: Newly elected officers of the freshman class and their sponsor, Miss Linda Gholston, seated right, hold a special planning session for the event to be held on the campus November 20-21. Seated, at left is Earline Hawkins of Memphis, president of the class; and standing, left to right are: Betty McLemore of Columbus, treasurer; Patricia Lynn Smith of Somerville, TN, vice president; and Ann McKinney, Fayetteville, TN, secretary.



## First, Steens, Breaks Ground

First Church, Steens, conducted groundbreaking services October 17. They plan to erect an educational building. This will be phase one of a three-phase building program, designed by the Church Architecture Department, SBC, Nashville, Tenn. Shown are the trustees and building committee (left to right): Leroy Allbritton, Sr., Jimmy Covington, L. C. Underwood, Jr., Pridmore, J. W. Mixon, Hershel Shepherd, David Castlebury, Lee Younger, Maurice Estes, J. C. Hooper, and Bill Owen.

Six enthusiastic directors are leading in the final three months of the First Annual Fund, designated "DEVELOPMENT 71" for Clarke College.

The six division chairmen who have indicated their belief in Clarke College by their willingness to serve are: "Sons and Daughters of Clarke" Division, Dr. James Booth, Eupora, director; "Friends at Large" division, Ruben Cleveland, Union, director; "Businesses and Corporations" Division, W. A. McClendon, Newton, director; "Greater Newton Area" Division, Dr. R. J. Reynolds, Newton, director; "Trustees, Faculty

& Staff" Division, Roy Kuykendall, Newton, director; Mrs. John Collier, Leland, Director, "Parents of Alumni" Division.

"Clarke's First Annual Fund, DEVELOPMENT 71, is a campaign effort to discover and enlist individuals who will become financially committed 'Friends of Clarke,'" according to Charles Higgins, Clarke's Director of Development. "This campaign will give emphasis to the number of contributors, rather than the traditional emphasis on the dollar amount of the gifts."



STEPPING OUT on behalf of Clarke College are directors of Clarke's Annual Fund, "DEVELOPMENT 71". From left to right: Ruben Cleveland, Union; Roy Kuykendall, Newton; Mrs. John Collier, Leland; Dr. R. J. Reynolds, Newton; Dr. James Booth, Eupora.

## Devotional

### Think Of That! - - PSALM 3

By Elwyn N. Wilkinson, Mississippi City

Once more I would remind you of the meaning of the word "Selah." It was placed after unusual and precious declarations and revelations and should be translated, "Think of that!" The suggestion is that we should stop reading for a moment and meditate upon what we have just read. The third time this word appears in Psalm 3 it follows this marvelous truth: "Salvation belongeth unto the Lord: thy blessing is upon thy people." (Psalm 3:8).

It will help us if we will stop there a moment and meditate upon what the Psalmist said. "Salvation belongs unto the Lord." Think of that! The Psalmist knew it was true. He said, "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sins. Selah!" Simon Peter knew it by experience. He declared,

"Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." Jesus taught it. He said, "No man cometh unto the Father but by me." Salvation is of the Lord. His compassionate heart thought it and His only begotten Son bought it for us by His death on the cross. Selah! Think of that!

Dr. O. T. Binkley spoke one day at a meeting of the Kentucky Baptist Convention in session at Bowling Green, Kentucky. He told how he was reared on a farm at a time when the family didn't have much money. When his turn came to go to college he knew it might be necessary for him to drop out of school later on. When the great depression came financial matters at home went from bad to worse. As Christmas time drew near he knew he would not be able to return to college after the holidays because of a lack of funds.

His mother greeted him when he got home, and he noticed that her hands were all stained and that there were cuts and bruises on them. When he said something to her about the stains and bruises she mumbled an answer and changed the subject.

On Christmas morning when the family gathered for breakfast he found twenty-five dollars in bills under his plate. Then he knew what had happened to his mother's hands. In the night hours after her house work was done, she had cracked and hulled walnuts and had sold the meats so her son could have money to go back to college. He said, "You may be sure that every time I spent a dollar of that money I remembered my mother's hands." Every time I think of my salvation I think of my Saviour's hands, and feet, and sword-riven side. Selah! Think of that!

JAMES S. STEWART: God judges a man not by the point he has reached, but by the way he is facing; not by distance, but by direction.

JOHN A. MACKAY: Man is not truly man until he is God's man.

## Dr. W. M. Caskey Dies In Clinton

Dr. W. M. Caskey, well known educator of Clinton, died Oct. 21 after an extended illness.

Willie Malvin Caskey was born July 12, 1891 near Arcadia, Louisiana.

Graduating from Arcadia High School in 1908, he was the recipient of a scholarship to Tulane University. After working in the local post office for one year, he entered Tulane University from which, in 1913, he received his B.A. degree. He attended the 50th anniversary ceremonies at Tulane in May, 1963 and received a special diploma honoring the occasion.

He was awarded his M.A. degree from George Peabody College for Teachers in Nashville in 1928. After the second invitation from Vanderbilt University, he accepted a teaching fellowship and received his Ph.D. degree there in 1936. There followed many years of service with a number of colleges and universities.

In the summer of 1963 he retired from Mississippi College. In 1964 he taught at Whitworth College in Brookhaven where he was chairman of the Social Studies Department.

He was a Baptist from early youth. Survivors are his widow, Quillie Pugh; one daughter, Mrs. Earl E. Flagger of Palos Verdes Estates, Calif.; one grandson.

Funeral services were held Oct. 22 with Dr. Russell McIntire and Rev. Judd Allen officiating.

## Mrs. Robbie Reber Dies; Mother of FMB Official

Mrs. Robbie M. Reber, mother of Sidney C. Reber, director of the management services division of the Foreign Mission Board, died Oct. 15 in Calvert County Nursing Home, Prince Frederick, Md. Mrs. Reber became 90 years old on Oct. 4.

The body was to be flown to Jackson, Miss., where Mrs. Reber was a long-time resident. A funeral service was to be held Oct. 18 in the chapel of First Baptist Church, Jackson, conducted by Dr. W. Douglas Hudgins. Burial was to be in Jackson.

In addition to her son, Mrs. Reber is survived by a daughter, Mrs. W. F. Pfeiffer of Alexandria, Va., four grandchildren, and one great grandchild.

Before joining the Foreign Mission Board staff in 1960, Sid Reber was treasurer and business manager for the organization of Southern Baptist missionaries in Singapore and Malaysia.



"Mama Conner" is pictured above with Rev. Billy Lee Foley, pastor of Falkner Church.

## 102-Year-Old Goes To Church "Once Again"

The Sunday morning worship service on October 10 at Falkner Church, was a very special service for the entire congregation, especially for one of its charter members. Mrs. Alice Conner, better known by those around her as "Mama Conner," was able once again to attend the services at her church. "Mama Conner," who had celebrated her 102nd birthday on October 8, had been making plans for approximately two years to attend at least one more service at her church.

Just a short time prior to her 100th birthday, she had fallen and broken her hip. For a while she was hospitalized and later became a resident at the Tappan County Nursing Home.

Rev. Billy Lee Foley, pastor of Falkner Church, visits "Mama Conner" weekly, if not more often, and it was during one of these visits that she made known her plans to him.

Handicapped somewhat in that she can no longer see well or walk, she was a happy-looking and gracious lady as she was taken off the ambulance stretcher and placed in her wheel chair to be rolled into the church.

"Mama Conner" was presented a pearl necklace, a token of the members' love for her and in appreciation for the Christian influence she had on those around her. Musical specials, songs that are favorites of Mrs. Conner's, were a part of the service as a special tribute to her.

## Mrs. Leonard Dies, Former Missionary To China, Hawaii

Mrs. Evelyn Corbett Leonard, native of Louisiana, age 88, who with her husband, Dr. Charles A. Leonard, Sr., has lived in Naples, Florida, 12 years, died on October 8, having been confined to her bed several months.

Appointed to north China in 1910, after 17 years at Laichowfu, Shantung province, they began the work in northern Manchuria, where 35 churches were organized. When it became necessary to leave Manchuria, because of the break with Japan, they asked to be sent to Hawaii, where they worked eight years on the three principal islands.

According to this unusual, joyous privilege is told in Dr. Leonard's book, "Repaid a Hundredfold," \$4.95 in Baptist Book Stores (proceeds going to the Christmas Offering named for Lottie Moon, whom they knew in China.)

Since retiring, these missionaries have spoken in many churches in eastern, northern and western states. Dr. Leonard has served as district, state and home missionary.

The funeral service was Oct. 10 at East Naples Church, of which Mrs. Leonard was a member.

Mrs. Leonard is survived by her husband, still vigorous at 89, a son, Charles, Jr., of Sarasota, Fla., and a daughter, Mrs. Rachel Smith, who has aided her parents well at their home, 1980 Harbor Lane, Naples, Fla.

## Church Training

### Form For Ordering Free Quarterlies

In case any pastor misplaced the form to request free Baptist Adults quarterlies for his church, he can use the form reproduced here. Mail it to Church Training Department, Box 530, Jackson, Mississippi, 39205. Remember, there is only one requirement. The training group for which you request the quarterlies must be made up of adults who were not already enrolled in Church Training, with the exception of one or two leaders.

To Listen to Joel as he prayed was to listen to a man talk to a personal friend. — (John W. Tresch in A Prayer for All Seasons by Broadman Press.)

## BMC To Present "The Little Foxes"

The Blue Mountain College Department of Speech and Drama will present Lillian Hellman's play, "THE LITTLE FOXES," in Garrett Auditorium on three evenings — Thursday, November 4; Friday, November 5; and again on Saturday, November 6, at 7:30 p.m.

Admission fee for all children under 12 will be 50c; for all high school and college students will be \$1.00; and adults will be admitted for \$2.00.

"THE LITTLE FOXES" will be presented as the fall speech and drama production of the current session, and will be directed by Dr. Sylvia Hall, head of the Department at the College.

## Off The Record

**Question:** If all the cars in the nation were painted pink, what would we have?

**Answer:** A pink car nation.

A four-year-old whose sunburn had reached the peeling stage was heard muttering as he washed his face: "Only four years old and wearing out already."

**Mother** (at the supper table): Johnny, I wish you'd stop reaching for things. Don't you have a tongue?

**Johnny:** Sure, but my arms are longer.

## Singing Churchmen To Rehearse At Daniel Memorial

The Mississippi Singing Churchmen will rehearse on Tuesday, November 2, at Daniel Memorial Church, Jackson, beginning at 1:00 p. m. and concluding with a light meal at 5:00 p.m.

Any music director, pastor, or other staff member is invited to sing with the group.

Regular quarterly rehearsal practice concerts will be scheduled during 1972 in different parts of the state. Announcement of the official picture will be made soon as to date and location.

Graham Smith, minister of music, First Church, Pascagoula, is president of the Singing Churchmen. Dan C. Hall, director, Church Music Department, Mississippi Baptist Convention Board, is director; James Hayes, minister of music, First Church, Hattiesburg, is assistant director.

## Revival Dates

**Unity Church, Tuscaloosa, Ala.:** Nov. 7-12; Dr. John Lee Taylor, pastor, First Church, McComb, evangelist; Roger Myers, music leader; Rev. Dewey Smith, pastor.

**Grandview Church (Hinds):** Nov. 1-7; Dr. John Hull, full-time evangelist, Van Winkle Church, Jackson, evangelist; James Netherland, music director of Grandview, singer; weekday services 10 a. m. and 7:30 p. m.; Sunday services 11 a. m. and 7 p. m.; Rev. Bill Beam, pastor.

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